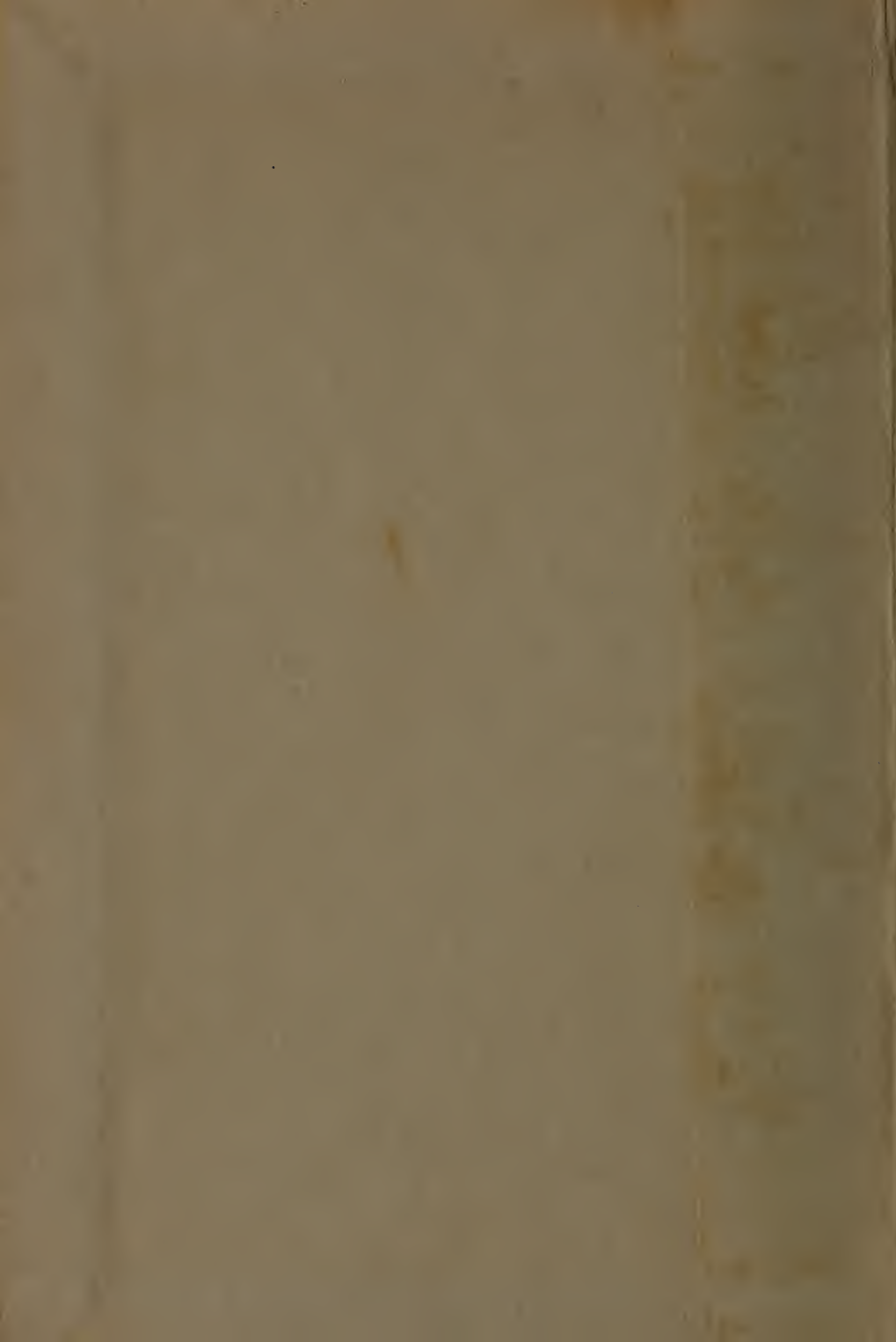
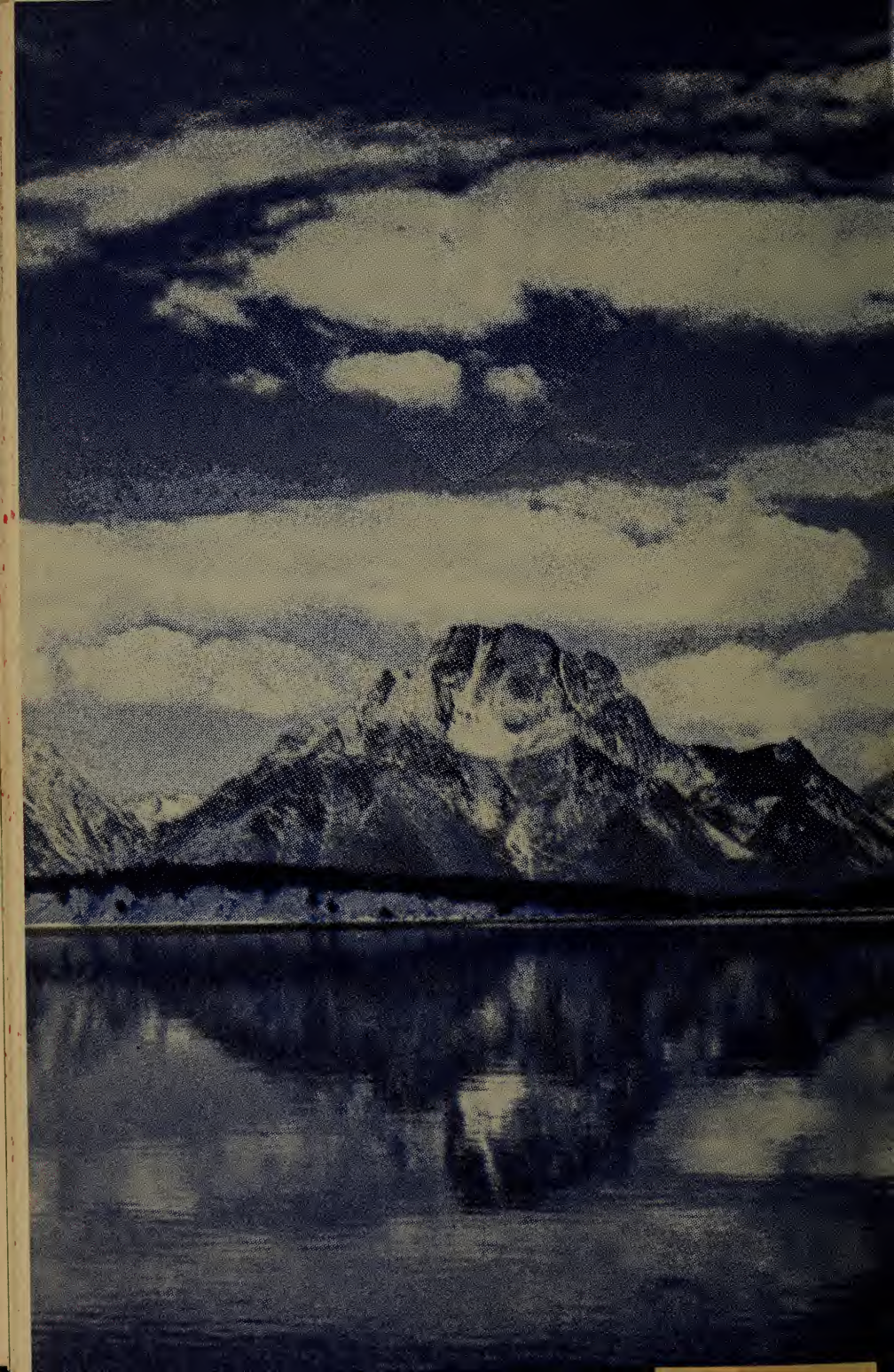






the Chaplain



Positive Protestantism
by *Harry W. Kruener*



What the Churches Expect of Their Chaplains
by *Marion J. Creeger*



The Chaplain a Teacher of Stewardship
by *Harold Dekker*



The Grace of God
by *Josef Nordenhaug*



Each to His Conscience
by *Arnold Marquis*

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OCTOBER 1962

the Chaplain

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A JOURNAL FOR PROTESTANT CHAPLAINS

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*All scripture quotations, unless otherwise designated,
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Editorial

EIGHTEEN years ago this month THE CHAPLAIN was first issued. The original editorial was hopeful that three objectives might be accomplished: These were (1) a keener realization of the necessity of Protestant unity, (2) an exchange of ideas for the immediate task, and (3) the presentation of facts concerning postwar problems. Only the third objective is dated. The term "postwar" is not very helpful in a protracted "cold war." However, a formidable array of facts and problems remains with us. There is a continuing need for presentation and interpretation of these.

This is a good and proper role for THE CHAPLAIN. It is unique in its field. No other journal can speak with the same perspective and concern regarding the ministry of chaplains and the religious programs in the Armed Forces and the Veterans Administration.

The magazine is a formal instrument to speak the mind of The General Commission on Chaplains and Armed Forces Personnel. It is a means of communication with the individual chaplain. It serves as a professional journal for Protestant chaplains, giving information and opinions in various areas that are of interest to them. As a civilian publication it enjoys the respect and confidence of chaplains across the separate service structures but is not restricted by this relationship.

Valuable historical materials are preserved in the copies of THE CHAPLAIN through the years. The journal began toward the close of a war that saw more than ten thousand chaplains in uniform. Since that time the military establishment has been of unprecedented size in our national life for a period other than war. The number of chaplains in active service has been correspondingly great. The full story never has been told.

In the immediate future THE CHAPLAIN will attempt to increase its usefulness by adding to its former and continued services an editorial commentary on new developments and opportunities among chaplains and the personnel to whom they minister.

—A. R. A.

Positive Protestantism

ON Sunday, October 28, thousands of Protestant churches across the United States and Canada will be celebrating Reformation Day. It is the anniversary of the posting of the 95 theses on the cathedral doors at Wittenburg, Germany, by Martin Luther. This occasion precipitated the events and gave birth to Protestantism.

Most Americans are familiar with Luther's historic words, "Here I stand. God helping me, I can do no other." The drama captivates us all; but what Luther really stood for is very vague and hazy in our minds. Some months ago *Harper's Magazine* published a series of four articles on modern beliefs. The first was called "The Faith of a Heretic" and it was clearly stated by a professor at Princeton, very convincing in many ways. Then came the Catholic statement, then the Jewish, both clear and good. The last was the Protestant statement of faith and before you got through it was hard to figure out whether the writer be-

lieved anything at all. Is it any wonder then that most outsiders think the Protestants are just negative or that they are against the Catholics or the Jews? The very word Protestant means to protest, to be negative. Is it any wonder that if most Protestants were asked why they are Protestants they would honestly say: "Simply because my mother and father were." There is nothing firsthand you see, nothing positive, no one spot where you can honestly say with Luther: "Here I stand. God helping me, I can do no other." It is not surprising that in mixed marriage situations the Catholic can say to the Protestant: "There really *isn't* anything much for you to give up, is there?" The Protestant may squirm a bit but finally admit there really isn't much.

Protestant does not derive from the verb "to protest"; it is not negative. It comes from the noun, "protestation," which means *a solemn declaration of fact, opinion or resolution*. In other words, it affirms

something. And to get that affirmation out before us, let me give you a definition of what Protestantism is. Jesus speaks of himself as "the way, the truth and the life." My definition then of Protestantism is "a way of faith that gradually becomes a way of life." You notice two items in that definition which must be spelled out: a way of faith, certain beliefs—this is Protestantism. But we can't leave it there, just a set of doctrines. Protestantism is also a way of life, a way of doing things, meeting life situations, that derives from that way of faith.

First then, Protestantism as a way of faith. What do we believe as Protestants? Essentially four things. First of all, we are Protestants because *we believe that the Holy Bible is the prime rule and guide of our Christian faith and practice*. Ruskin says of the Reformation: "In its right hand there was a Book." Adlai Stevenson says that our fathers built this country with three tools—an ax, a plow, and a book. That book was the Bible.

Now this does not mean, as some think, that we Protestants worship words. That's always the temptation, of course, to make the Bible a sacred book of mottoes, magical sciences, phrases pulled out of context to justify our opinions on slavery or war or morals. Word worship, taking the Bible literally, is bad, although it can help to win a quiz show. Even ministers make this mistake. I have a friend who preached a sermon on, "Why

Doesn't It Happen to Me?" He was so happy because in scrambling through the concordance he found those very words in the Book of Genesis and he had his text. But what was his horror, after preaching the sermon, to discover that those words were not spoken about religion, but by a young woman, Rachel, who was complaining to her husband that other women had babies but she didn't. "Why doesn't it happen to me?" For weeks that minister lived in terror that some dear soul in his parish would read her Bible and ask him about it. The Bible can be words, you see, holy memorized words, but without meaning without their proper context.

Jesus himself cared so little about exact words that he never wrote anything down. But the spirit behind the words is the important thing. I am a Protestant, not because I have a book in my hand, but because that book brings the Spirit of the living God closer to my heart and I am able to see my life with a truth and clarity I never had before.

And this is next. We are Protestants because *we believe that we have direct access to God at all times*. If you want to see the ruler of a foreign country, you have to go to him through his appointed ambassadors. Some sections of Christianity believe in the ambassador theory of God. But Protestantism is not such a conception and not such a relation. As a child can go without fear to his father, so may we come to our

God, without intermediary, appointment, ecclesiastical authority or official.

This, of course, is both a high and a dangerous doctrine. Protestantism rises or falls with the responsible individual. Sometimes we talk about freedom of the individual and forget his solemn responsibility. But that's mighty far from what the Reformers had in mind. Luther, you recall, made his watchword "the priesthood of every believer." When the young Luther as a boy knelt to pray in his church, he looked at the stained-glass windows. And there were pictures of men drowning in the seas of life, with their arms stretched pitifully out of the black and swirling waters. And through the waters rode a single boat and in it the black-garbed priests, who alone could stretch forth their hands and bring men into the boat and save them. And when the mature Luther talked about the priesthood of every believer he cut the shackles of that sort of priestcraft and set men gloriously free. But Luther never forgot the solemn obligation of a priest, that he was bound to be faithful to his God. And, this is the other half of Protestant doctrine, "every man a priest, every man free before his God." We must never forget the responsibilities of being free, the sacred obligations of being your own priest before the altar of the living God.

Then this is third: We are Protestants because *we believe that gratitude to God is the basis of the*

Christian life rather than striving after moral perfection. This is what Paul meant when he said: "The just shall live by faith." This is what Luther discovered. For a number of years he was a monk and he was a good monk, observing all the rules that would improve his soul. He did his penance; he observed asceticism; he kept all the letters of the church law. Then it suddenly dawned on him: "This is not the right way to come to God. This is a dead end, the road of endlessly trying to perfect yourself, to merit heaven, to do bookkeeping before God. Moral or religious bookkeepers are on the wrong road," he said. The Christian man is the man who simply accepts God's love, knowing that you cannot lay moral claims upon God, saying: "I'm this good; you own me this much." God's love is a gift, not something you merit, or work to secure. You accept God's love by faith, not by works. The essence of your Christian religion is gratitude, not striving after moral perfection.

Let me bring this home to you as clearly as I can. One of the problems of college students is that they think they have perfectionist parents who expect nothing short of the perfect of them—perfect grades, perfect character, perfect preparation for their lifework, perfect choice of a wife, perfect success. For a while in their lives this is helpful; it makes them do their best. They feel: "I must not let dad down." But there usually comes a crisis in most

of these young lives when they feel the sheer tyranny of this perfectionism. It haunts them. It scares them. They get self-centered. They keep saying to themselves: "Perhaps I won't make it. I got a B in Chemistry; I wonder how they'll take that at home." Or "Maybe I won't be the success or the good person they expected." Striving, you see, after perfection becomes for them a tyranny rather than a help. Now, what's the way out? To strive harder? No. First of all, such a young person has got to say to himself: "This is a dead end. Striving after perfection defeats itself. I'm not becoming better; I'm just becoming self-centered, self-righteous." Then the second thing for such a young person is to go home and discover that his dad and mother love him anyway just as they did before. And this is what makes him a truly good young man: the fact that he is accepted, regardless of his imperfection. Actually no one merits love; we simply receive it.

Protestantism says this about God. You can think of him as the perfectionist father, and then you'll try to merit his favor, doing so many good deeds, so many alms given, so many laws kept, so much spiritual bookkeeping, salvation by works. But that's a dead end; you'll end up under the tyranny of perfection. But if you'll live by faith, accept the fact that you are accepted. Come home imperfect as you are, then a new peace, and radiance, and freedom

will come into life. You are a Christian man, you are a good man, no longer because you are a perfectionist, but because you are a grateful man, grateful for love no man can merit, the love of God himself.

Finally, we are Protestants because *we believe that the true unity of the church comes not through uniformity of organization or institution, but through the fellowship of believers.* The church is one in an organic rather than an organizational sense. When the Catholic speaks of the oneness of the church he means complete union under an earthly sovereign; to the Protestant this is not unity but uniformity. The true unity of the church is a unity of faith in Christ not of institutional structure.

Indeed the Protestant attitude toward organization and institutions, including the church, is theological-ly quite distinct from that of Roman Catholic. The Protestant says all men are sinners; they tend toward self-centeredness. And nowhere is this self-centeredness more apparent than in organizations. Organizations seek power, seek to preserve themselves, become deified, including the church. The Protestant knows that the church, just like any other organization in the political community, seeks power for itself over against the common good; it becomes corrupt, oppressive, sinful. The Roman Catholic, on the other hand, makes a strange exception of the church from the problems of sin. It is for him the divine society,

perfect, beyond politics, beyond the lust for power, beyond sin. It is an organization sacred in itself.

So much then for the way of faith which is Protestantism, the four articles of belief. But how does this become a certain way of life? The existentialists are right; in the long run truth is never a noun; truth is an adverb. We never know truth as a series of abstract principles nailed to the cathedral doors or to a pulpit. Truth is what a man does truly; it's an adverb, not a noun. In this sense then, no one of us is completely a Protestant; we are becoming Protestants; we are trying to live in a more Protestant way.

So the first abstract principle of the Protestant faith is the Bible. As a way of life we all have to begin to live biblically. The Bible says very simply that history is God's stage; he walks on it all the time; he's walking on it now if only we could see him. Often the lights are dim and men have poor eyes. But once the lights were very bright when Jesus came; and his life is the most important date in history. Ernest Hemingway, when asked what was the most important date in history, said: "I have no important dates." In a publishers' pool on the same question, the discovery of America ranked number one (what nationalistic conceit) and the birth of Jesus ranked fourteenth. You see a decision is necessary. You decide what's supremely important in history and you fashion your life by that decision. This is what we mean

to live biblically, to see God on stage.

The second Protestant principle, that of the responsible individual, will become a way of life, too, once you believe it. Vance Packard was right when he said that the only reason to read his book on *The Status-Seekers* was first to learn how much you are a status-seeker and then try to be free of status, to be an individual. So if you are a Protestant, you will always have a non-conformist conscience of some sort, a revolt against status. You will guard your privacy like a precious diamond. You will try to be from day to day more of what the philosophers call a truly "authentic" person.

And the third principle of gratitude to God as the basis of morality rather than striving after moral perfection—let's bring that down to a way of life. It means that you will make moral distinctions—this is right, this is wrong, God help me, I can say no other. But you will forgive and accept your fellowmen as sinners before a loving God just as you are. This is the democracy of the forgiven.

Once you understand the love of God and try to live in the light of it you know that no one of us really shapes up or measures up. But we can accept each other as persons and as brothers because God has created and accepted each of us. This is a way of life, a democracy of the forgiven.

And the last principle, the unity of the church coming not through

organization but through fellowship of the spirit, is a way you learn to approach all organizations, church, business, any place. Remember you can serve an organization as a Protestant but you cannot be just an organization man. You can love institutions but not love them too dearly. The kingdom of God is not capitalism, nor communism, nor democracy, nor the Christian

church, nor the Republican nor Democratic party. All institutions have their day, "they have their day and cease to be, they are but broken lights of thee, and thou, O Lord, art more than they." This is a way of faith that over the years, if we dare to live it, becomes a way of life. This is the way Protestantism becomes for you not a noun but an adverb.

AT YOUR SERVICE

Family Films, 5823 Santa Monica Blvd., Hollywood 38, Calif., offers a series of new, black-and-white films dealing with current problems of everyday living. There are five half-hour motion pictures with the following titles: *Christian Faith in a Confused World*; *Should I Marry Outside My Faith?*; *Problems of the Young Married*; *Our Senior Years*; and *Buyer's Choice*. Each film rents for \$10. Denominational and other film libraries carry the series.

* * *

Bookmarks of the 19th annual program of Worldwide Bible Reading, sponsored by the American Bible Society, containing suggested Bible readings from Thanksgiving to Christmas are available free from the Society's headquarters: 450 Park Ave., New York 22, N.Y. The idea for Worldwide Bible Reading originated during World War II, when a lonely Marine on Guadalcanal wrote his family in Philadelphia to suggest that they seek to maintain close spiritual ties by agreeing on a selected Bible passage they would read together.

* * *

Human Relations Aids, 104 E. 25th St., New York 10, N.Y., offers a HRA PACKET SERVICE which provides a carefully evaluated set of materials for programs in human relations, family life, and mental health education. Packets are sent to subscribers six times a year and the cost is \$8.00 in the U.S.A., \$9.00 abroad.

* * *

World Literacy and Christian Literature (Lit-Lit), Division of Foreign Missions, NCC, 475 Riverside Drive, New York 27, N.Y., offers a series of teaching aids—program packets—on the teaching of literacy. Packets contain worship materials, games, stories, charts, maps, and the like. They may be bought for various age groups: Children, Youth, and Adults. Each packet is 50 cents. Also, Lit-Lit has a color filmstrip entitled *Ti-Ti in Hong Kong* for sale at \$5.00; for rental at \$2.50.

What the Churches Expect of Their Chaplains

This talk (somewhat condensed) was presented to the Conference of Supervisory Chaplains of the Navy at Quantico on May 2, 1962, in response to the request of RADM J. Floyd Dreith, CHC, USN, Director, Chaplains Division. Although presented to Navy Chaplains, the ideas here apply to all the services.

IN MY opinion, our churches expect of their chaplains in any grade basically just what they have a right to expect of all their ministers, civilian and military, in all posts and all grades. In other words, we do not regard ourselves as having any special prerogative for lecturing you, and the other Navy chaplains as a group, on correct ministerial conduct. Rather we include ourselves among those who have been chosen and set apart by the various forms and ordinances of our respective churches for the work of a religious ministry. And we include ourselves among those who need from time to time to give thought to the *nature*, the *responsibilities*, and the *obligations* of this ministry to which we have been ordained, and to which we have com-

mitted ourselves in a personal dedication.

It is from this point of view of responsible participants in a fellowship of religious ministry that I venture then to remind all of us of something of the nature, the responsibilities and the obligations of our ministries.

(In passing, I should like to indicate that what I have to say today, although cast in a mold of my own thinking and phrasing, is based almost wholly upon what my civilian colleagues have said to me in varying forms, but unanimously. When I received Chaplain Dreith's invitation to address you today, I assumed that I was to do so in a representative capacity. Therefore, I wrote to my denominational colleagues and asked them what they wanted me to

say on their behalf, in answer to the question raised in the topic.)

The Nature of This Ministry

St. Paul, writing to the parishioners of the church at Corinth, the body of Christ—though somewhat divided and rebellious—urged them to look upon all of those who had come to them in Christ's name—Paul, Apollos, Cephass—"as ministers of Christ, and stewards of the mysteries of God."

Here is an ancient and authoritative exhortation for all of us modern Pauls, Apolloses and Cephases. It is especially striking and fresh for our thinking today in the translation of J. B. Phillips:

You should look upon us as ministers of Christ, as trustees of the secrets of God. And it is a prime requisite in a trustee that he should prove worthy of his trust. But, as a matter of fact, it matters very little to me what you, or any man, thinks of me—I don't even value my opinion of myself. For I might be quite ignorant of any fault in myself—but that doesn't justify me before God. My only true judge is the Lord (1 Cor. 4:1-5).

The first answer then, I think, we would want to give to the question raised in the topic is that the churches expect their Navy chaplains always to remember the essential nature of their calling as "trustees of the secrets of God."

In the discharge of that stewardship within the framework of the Navy it is recognized that there will



Among the first to see the new emblem of the Navy Chaplain Corps were Dr. Marion J. Creeger, former executive secretary of The General Commission on Chaplains, RADM George A. Rosso, Chief of Navy Chaplains, and The Rt. Rev. Msgr. Joseph F. Marbach, Chancellor of the Military Ordinariate, Roman Catholic Church.

be many unique and practical day-by-day requirements upon the chaplains, but these must always be kept in a secondary place to the main—indeed, one may properly say, sole—reason for a chaplain's presence in the Navy. He is there by and with the consent of his church as a minister of religion. This is to say that he is there as a revealer of the mysteries of the self-giving love of the Father God for his human children and of his redeeming, saving grace in human lives. In actual practice, it is understood and expected that this ministry will take a wide variety of forms. The precise forms will not, of course, always be the same; they will vary somewhat with the chaplains' respective religious backgrounds, traditions, customs, practices and ordination

vows. Yet, after due allowance is made for all these diversities among us, and with an eye single to the glory of God and the needs of those of his human children, whom it is the chaplain's privilege to serve, the churches expect them to be faithful and diligent in the following ministries:

1. A ministry of spiritual healing to people afflicted with a wide variety of spiritual illnesses and moral accidents through such familiar practices as (a) personal counseling, (b) visits to the sick and imprisoned, (c) consolation and assurance to those facing terrifying emergency experiences.
2. A ministry of revealing—a revealing of the mind, heart and will of God through preaching, teaching the Word of God at all age levels, guided reading and, above all, through the testimony of the chaplain's own personal living.
3. A priestly ministry of the mysteries of God through a reverent administration of such sacraments and ordinances as are recognized and directed by each chaplain's own church, and as may be desired or requested by those whom he serves. There should be no attempt at administering religious rites, ordinances or sacraments for which a chaplain has not received ecclesiastical authority from the church that ordained him.

The Responsibilities of This Ministry

The second answer to the question might well be that the churches expect their chaplains to accept and discharge faithfully the responsibilities of this ministry—that for which they must make answer to their respective churches, and, I venture to add, the Holy Catholic Church.

1. The first responsibility I would mention is that he be a faithful shepherd of the sheep—both those sheep that are and those that are not of the chaplain's own fold. This, of course, is only a familiar Scripture figure of speech, a way of saying the churches expect their chaplains—and all their ministers—to take diligent, continuing, and, if necessary, sacrificial care of the spiritual needs of the millions of American men, women and children scattered far and wide throughout most of the earth.

It is expected that, as good shepherds, they will, on their master's behalf, lead their troubled, anxious, and often distraught sheep into quiet places of the spirit where their souls may be restored; they will guide their sheep in the paths of righteousness and go with them through many dark valleys filled with lurking fears and paralyzing dreads; they will anoint their bruised and broken spirits with the healing

oil of faith and hope; and will surround them in every possible way with goodness and loving-kindness.

In short, the churches expect them to be faithful pastors of those committed to their care.

2. A second responsibility for which the chaplains are answerable to their churches is most aptly described in St. Paul's exhortation to his young friend Timothy: "Do the work of an evangelist; make full proof of the ministry."

This, of course, is the responsibility for the large number of people in the Navy, probably considerably more than half the total number, who have never had any religious affiliation, nor, even possibly, religious experience.

What is that responsibility? I answer, "Doing the work of an evangelist; offering to as many as will receive the gospel, the light of the knowledge of the glory of God in the face of Jesus Christ."

The Obligations of This Ministry

That by which we are bound to our churches—our ordination vows.

A third answer to the topic question, on which my denominational colleagues are quite unanimous, might be summarized as follows: Remember the obligations of your ordination vows, by which you are bound to your respective churches.

I am quite aware, of course, that precise vows that we have taken certainly vary widely. Frankly, I do not recall ever having read the ordination vows of churches other than my own. I have a strong feeling, however, that in whatever form the questions are phrased in your various churches, they generally obligate all of us in pretty much the same way. One reason for this feeling is that all my colleagues, in their answer to my letter, emphasized in various ways the same basic obligations they feel the Navy chaplains have to their churches. As a device for getting these expectations before us, I should like, with apologies

Dr. Marion J. Creeger, former executive secretary, and The Rev. Albin Ray Appelquist, new executive secretary of The General Commission on Chaplains, with a group of chaplains at the Chaplains Supervisory Conference, Quantico.



for injecting a personal element, to use the vows with which I am familiar as a means of setting before us what my colleagues have indicated are some of the expectations of our churches. These vows were taken in affirmative answers to such questions as these:

1. "Do you believe in your heart that you are truly called according to the will of our Lord Jesus Christ to the ministry?" This is to say that the churches expect of each of us a clear sense of divine vocation—and by implication, that we shall never allow ourselves, either as parish ministers, chaplains, or ecclesiastical administrators to drift into becoming mere religious professionals or time-servers.

2. "Will you give faithful diligence duly to administer the doctrine of Christ, the Sacraments, and the discipline (Canon Law or whatever the polity of the church is called) and in the spirit of Christ to defend the church against all doctrine contrary to God's word?"

This is to say that the churches expect of their ministers loyalty to their doctrines and polities and a willingness to defend the same against attack, but in the spirit of Christ and not of acrimonious controversy. There is nothing here that says a man may not change his mind, or even his

loyalty, but it is pretty clear that as long as a chaplain exercises the privileges and the authority conferred upon him by his church through ordination, he is obligated by a solemn vow to loyalty to that church, not only in form but in spirit also.

3. "Will you be diligent in prayers, in the reading of the Holy Scriptures, and in such studies as help to the knowledge of God and of his Kingdom?"

This is to say that the churches expect their ministers to practice such spiritual, moral, and intellectual disciplines as will make possible a growing and effective ministry. In this ministry there is no place for laziness or careless living. Forty years ago a seminary professor of mine impressed me so successfully with this emphasis that I have never been able to forget how he told us in a figurative, but rather dramatic, way that the hottest place in hell is reserved for the lazy minister.

It is because of this expectation that the churches provide retreats and seminars of various kinds for their chaplains and are continually urging upon them the importance of maintaining as close and steady fellowship with their various church bodies and agencies as possible.

4. "Will you maintain and set forward as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them committed to your charge?"

This, I take it, is the church's way of calling their ministers and chaplains to "cooperation without compromise." This is to say that the churches expect their ministers and chaplains to be actively interested in promoting the welfare of the Church Universal, by promoting among those immediately committed to their care the spirit of mutual understanding, mutual respect, and of Christian love and charity.

5. "Will you reverently heed them to whom the charge over you is committed, following with a glad mind and will their godly admonitions?"

This, of course, is a vow of obedience and this is to say that, within the framework of the structure and polity of the church that gave a chaplain his

orders, that church expects obedience of its chaplains.

Of Christ the author of the Epistle to the Hebrews says: "Though he was a Son, he learned obedience" (Heb. 5: 8). Dare his ministers do less? Is a servant greater than his Lord?

What do the churches expect of their chaplains in the Navy? I would answer, basically, just what they expect of all their ministers wherever they may serve: (1) always to remember that they are charged with a sacred stewardship, a stewardship of the mysteries of God; (2) to accept and discharge faithfully their responsibilities as shepherds and evangelists; (3) to keep the solemn vows by which they obligated themselves at the time when their churches set them apart by ordination for the office of a minister or priest—the vows of loyalty, spiritual discipline, cooperation without compromise and obedience.

May God give all of us the grace to be ever worthy and faithful stewards of this high calling.

AM I GROWING SPIRITUALLY?

Try this test, recommended by Gaines S. Dobbins in *Deepening the Spiritual Life*: 1. Am I maintaining reasonably good health? 2. Am I becoming more efficient in my work? 3. Am I keeping up the study of some worthwhile subject? 4. Am I reading regularly good books and magazines? 5. Am I making new acquaintances and friends? 6. Am I engaged in some specific Christian service? 7. Am I devoting some time each day to prayer and Bible reading? 8. Am I a faithful attendant at the services of my church? 9. Am I a conscientious steward of my time, talent and money? 10. Am I seeking to win others to Christ?



PREACHING CLINIC

JAMES T.
CLELAND

A Conclusion to the Sermon

MY BEST critic and my poorest judge has a very uncomplicated evaluation of herself as a listener in the pew: "Treat me as if I were intelligent but ignorant." In line with that self-imposed estimate, she made a comment on my suggestion in a previous article that one way to conclude the sermon is: "to word the proposition of the sermon liturgically in Collect form." Her remark was: "That may well be true, even helpful, but what does it mean?" Here is how I tried to answer her.

The proposition is a statement, in a single sentence or in a short paragraph, of what the sermon is all about. In the proposition the preacher seeks to write down simply, clearly and cogently what he is trying to say to the congregation. J. A. Broadus has described it as "the gist of the sermon." (A student once

spelled that "jest.") It need never be announced to the congregation as a single sentence or in a short paragraph; but it lets the preacher know if he knows what he thinks he knows about the subject he believes to be God's Word for him and for his people in this particular sermon. It is a sound procedure to have the proposition written down in front of one before beginning to word the sermon.

What is a Collect? A "Collect," the original meaning of which is unknown, is a prayer-pattern going away back to early Christian worship, which seeks to express a single idea in five intimately related parts:

- (1) The address to God.
- (2) A relative clause which describes the quality or attribute of God specially appealed to.
- (3) The petition proper.

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

- (4) The desired consequence of the petition.
- (5) The formal conclusion, usually in the name of Jesus Christ our Lord.

Then, hopefully, the congregation responds with the "Amen."

In case all that is as opaque as mud, let us look at a "frinstance." Here is the beloved Communion Collect which most of us know by heart:

- (1) *Almighty God*, (a very simple address to Deity).
- (2) *Unto whom all hearts are open, all desires known, and from whom no secrets are hid*, (That is a thrice-repeated emphasis on the omniscience of deity and leads, inevitably, to the petition proper!)
- (3) *Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit*, (Can we think of anything better to say after part 2?)
- (4) *That we may perfectly love thee, and worthily magnify thy holy Name* (which is surely what we ought to do if He cleanses and inspires us).
- (5) *Through Christ our Lord* (Jn. 14:13, 14).

An advanced course in liturgics would tell us how parts 2 and 4 may be omitted, and how a Collect may begin with part 3; but 1 to 5, in order, is enough for our purposes in this elementary lesson. (For a good study of the Collect, see the excellent Postscript to Willard L. Sperry: *Prayers for Private Devo-*

tions in War-Time, Harper and Brothers, 1943.) But let me add when one has mastered the pattern then he is more ready, "formally," than before to pray suddenly and extempore, be the occasion an alumni reunion, a football game, a ministerial meeting, or a patriotic assemblage.

Now let us bring together the sermonic proposition and the proposition restated liturgically in Collect form. Again let us turn to "frinstances." Here is a three-point sermon on "The Significance of Jesus," based on the story of a statue which Johann Daneeker of Stuttgart sought to carve of his Lord. He rejected his first effort when a boy, on first seeing it, commented: "He must have been a very great man." He rejected the second attempt when a girl reacted: "He must have been a very good man." He allowed the third to be erected in his native city when, in its presence, the boys who saw it took off their caps and one girl knelt down in worship, though no one said a word. The single sentence-proposition was worded: "The significance of Jesus does not lie primarily in his greatness or in his goodness but in his holiness wherein he reveals God and is therefore acknowledged as Son of God." On the theory that a real conclusion to the sermon, *within the church*, may come in the prayer after the sermon, that proposition was prayed thus:

- (1) *Almighty and eternal God*,
- (2) *Who, in the fulness of time*,

*didst send Jesus the Christ
among men;*

- (3) *Grant us so to discern his
holiness,*
- (4) *That we may grasp Thy
greatness and Thy goodness;*
- (5) *Through the same Jesus
Christ, Thy Son, our Lord.*

Here is another example. It is the conclusion to a sermon on "The Sin of Ingratitude," which was developed according to the "Diagnosis and Remedy" pattern as can be seen from the paragraph-proposition: "That the sin of ingratitude—revealed in carelessness, casualness, thoughtlessness and insensibility—is caused by a self-centeredness which focuses on the self as the hub of reality. That the remedy is gratitude responding to grace, in our dealings with God and man. That the mode of treatment is through prayers of thanksgiving and intercession, and through conscious, deliberate acts of service toward our fellows." Now a sermon, as a rule, should end on a positive, a constructive note. Therefore, the proposition-prayer will concentrate on the remedy, rather than on the diagnosis, in the paragraph statement. Here is the actual prayer used after that sermon:

- (1) *Almighty God, our Father,*
- (2) *Who art full of grace toward
the children of men, even
when they don't deserve it;*
- (3) *Teach us to understand and
to accept Thy good will in
great thankfulness;*
- (4) *That our lives may be*

*prayers of thanksgiving to
Thee and acts of gratitude to
our fellows;*

- (5) *Through Jesus Christ, Thy
Word of grace become flesh,
even our Lord.*

The proposition in Collect form is one conclusion to the sermon.
Q. E. D.?

If my best critic and poorest judge understands and approves of this developed answer to her question, I shall send it on to our editor, hoping that he does, too. (The day after this article was completed, the Reverend Robert Luccock—son of Halford—recently appointed Professor of Homiletics at Boston University, preached in the Duke Chapel. His prayer after the sermon was the proposition in liturgical, though not in Collect, form!)

SMALL GIFT OF BIRTH

I gave you birth, my child;
Now I would give you wisdom;
This, I cannot do.
I can point out stumbling stones,
A marker here, a signpost there.
The rest is up to you.
I send my heart, my hope with you.
I cannot protect;
I cannot decide.
I say a prayer.
How small a gift is birth!
I would give you what I cannot,
Wisdom, my child,
And love, and peace.

Ruby Zagoren

The CHAPLAIN

The Chaplain a Teacher of Stewardship

EVERY man is a steward of God in the use and management of the talents, time and substance which God has entrusted to him." So began, in 1858, one of the earliest stewardship statements of a major American denomination. It went on to say that the purpose of this trust is "for God's glory and the good of the world." This statement is as good as any which have come out since. It adds up to the stewardship of all of life.

One of the bright spots in American Christianity during the past century has been the increasing prominence of the doctrine of stewardship along with a growing sense of its true dimension. Recently European churchmen have been hailing this as the first genuinely important and distinctive contribution which America has made to ecumenical Christianity. They have spoken of it as a contribution for the twentieth century comparable in

significance to that of justification by faith for the sixteenth century and the revival of world missions for the nineteenth.

Properly grounded and viewed in its full scope, stewardship is a faithful expression of Reformation theology. With its twin axioms of divine ownership and human trusteeship it rests squarely on that cornerstone of the Reformation, the sovereignty of God. Worked out with unrelenting thoroughness especially by John Calvin, but no less decisively by Martin Luther, the Protestant doctrine of God as sovereign creator, sustainer and ruler of all men and things, is both the vindication of stewardship's claims and the correction of any tendency to reduce it to mere proportionate giving. The words of Psalm 24:1 show that even in the dispensation of the tithe the essential principle laid down for God's people was far deeper and larger: "The earth is the Lord's

and the fulness thereof, the world and those who dwell therein." And when God says in simple majesty, "the world and all that is in it is mine" (Ps. 50:12), there is no alternative for man but to recognize a total stewardship.

Consider that familiar trio of Protestant principles: the supremacy of the Scriptures, justification by faith and the priesthood of believers. Stewardship is a forceful and far-reaching affirmation of all three. The supremacy of the living Word over every human institution insists that giving to God must ultimately be a voluntary act, not an ecclesiastical fee or a government tax as it has been during most of Christian history. Justification by faith, recognizing that man is saved by grace alone, emancipates stewardship from centuries of distortion as payment for salvation by means of money or work. The priesthood of believers affirms that man's responsibilities are directly and personally to God and that in the use of time and talent as well as material substance it is his incredible privilege to be a co-worker with the Lord of heaven and earth.

The doctrine of stewardship was never more than an embryo in the pre-Reformation consciousness of the church and it has come to its own only in the past century. Some of the most adequate theological and historical studies we have are those appearing in our own day. T. A. Kantonen's *A Theology for Christian Stewardship* (Muhlenberg

Press, 1956) provides a systematic biblical and doctrinal analysis along the lines of historic Protestant thought. *Stewardship in Contemporary Theology* (Association Press, 1960), edited by T. K. Thompson, includes a variety of biblical and ethical topics handled by able writers. Specifically on giving, Hiley H. Ward in *Creative Giving* (Macmillan, 1958) stresses the need for giving which is spontaneous and creative rather than proportionate. Also worthy of mention is *The Story of Stewardship in the United States* by George A. Salstrand (Baker, 1956) which surveys in considerable detail the past and present practice of financial stewardship in American churches.

AS most readers of this probably know, *stewardship* is the English version of the Greek *oikonomia*, a word originally used for the management of a house or household affairs, with connotations in classical Greek particularly of financial management. In New Testament usage an *oikonomos* or *steward* is generally one who administers the affairs of another. As a spiritual metaphor it refers, say Kantonen, to "a man's management of his whole life in responsibility to God."

Preachers and other churchmen often point out the low percentage of giving in relationship to income on the part of most Americans. Apparently only about 1 per cent of our income goes for all churches and charities combined; about 10

per cent goes for luxuries. Even church members on the average give only about 2 per cent to their churches and church-related causes. In this setting tithing can rightly be emphasized as a minimum standard for Christian giving. Moreover, it is a useful discipline in Christian growth. However, tithing presented merely as a legalistic affair is far from the spirit of Christ or Paul. Clearly the New Testament concept of stewardship enjoins love not legalism.

To use a familiar example, how do our military costs compare with our giving to the spread of the gospel? It has been estimated that during World War II it cost the United States about \$25,000 to kill each enemy soldier. The exact amount is unimportant. But we also know that in the years before that war it cost the Christian Church only a few cents to carry the gospel to one person on the foreign mission field. Defense of America and the

principles of freedom, of course, are necessary, but suppose the amount of our war budget had been previously put into world missions. Is there not the possibility that God would have used that effort to divert the course of history into the ways of peace? How many Bibles could now be printed in strategic languages of the world for a cost equivalent to that of one long-range bomber? How many hungry mouths could be fed in Asia with the waste from one mess hall? How many missionaries could be supported a year on the foreign field for the same cost as one day's military occupation overseas?

There is a particular hazard to giving in military life. It is the virtual equivalent of what has paralyzed Christian giving in the countries of Europe for centuries, namely, the establishment of religion by the state. In the armed forces we have virtually an established church. The ministry is salaried out of government funds. The place of worship is built and maintained from the same source. The worshiper gets the sense that everything is paid for, so why should he contribute? Thus the teaching and exercise of stewardship is doubly difficult and also doubly important for the chaplain compared to the pastor in the home church. The fact that most servicemen and women are in highly formative years with respect to their future churchmanship only adds to the responsibility of the chaplain.



How can the chaplain meet this special challenge in his ministry? He can, of course, preach ever so often on some phase of the general theme of stewardship. The Bible is replete with suitable texts.

Second, he can make frequent allusions in preaching and teaching to the numerous and compelling situations of need which Christians face in today's world.

Third, he can arrange and actively promote chapel offerings for special purposes. There are numerous causes of real worth and warm appeal which are not specifically denominational in character.

Fourth, and not least important, he can consistently urge those who worship in his services to send contributions regularly and generously to their home churches for local budgets and for denominational missions and benevolence.

A word should also be said about the stewardship of time and talent. God gave time when he put the suns and stars into their orbits and when he set life into the pace of minutes and days and years. Time is a trust from God. It must be used according to his will and to his glory. With shorter workdays and longer life spans, with more that people may do and less that they must do, the right use of leisure time becomes a question of mounting concern in our society. In military life it is an age-old problem because of disruptions in ordinary domestic relations and the interruptions and delays which are inherent

in military operations. Though not to be considered a glib and pious cure-all, the motives and aims of Christian stewardship are the only adequate preventive in a free society to a sheer waste of time in sensuous indulgence, idleness and trivia.

Those who enter the armed forces under an obligation sometimes think they are losing part of their lives. But for one who believes that time is an investment by God for the sake of dividends possessing eternal worth, it should not be so. Not only is one's service to his nation and its defense a worthy use of the time God has given but many other values too can be achieved. It is really incalculable what good would come out of military service if the time were well used for development of talent, refinement of character, sharing of faith and helping of those in need.

Stewardship of life comes to clear focus in vocation. Most service personnel are at an impressionable point in this respect. They are pliable regarding long-term occupation. The chaplain can be a key man in their guidance. A disturbing trend in our nation today is the continued decline of interest and participation in what may be called the service professions. Examples are not hard to find. There is a perennial lack of qualified candidates for public office, both elective and appointive. In the face of population growth at home and a cumulative demand for medical services throughout the world, applications for admission to Ameri-

can medical schools have declined by many thousands in the past decade and the average quality of applicants is also down. Dental schools report a similar situation. We have become so accustomed to the shortage of nurses that we begin to take it for granted. The call for more schoolteachers is, of course, unabated and social service agencies both public and private report staff demands that are considerably beyond the available supply.

Jesus said that he came "not to be served but to serve." It is distressing when those who profess to follow him do not meet the need in vocations whose distinct aim is service. Perhaps most distressing of all in this context is the shortage of ministers. Protestant churches in the United States currently need at least twenty-five thousand more clergymen than can be foreseen in order to supply vacant pastorates, new openings in institutional ministries and urgent needs on mission fields. The population explosion and the increase in specialized ministries point to an ever-growing need. Sad to say, at a time like this the enrollments in many of our theological seminaries are dropping and most of the others are barely holding their own. What a challenge to our stewardship of the gospel in these days! Chaplains are in an especially good position to do something about this need.

Of course, every Christian is called to be a steward of the gospel. In the armed forces he has no higher

duty and no finer opportunity. During the early centuries of Christianity the most effective communicators of the gospel were not the professional preachers and teachers but rank and file believers who, whatever the circumstances were, "went about preaching the word" (Acts 8:4). Especially effective were the itinerant Christians and of these the soldiers as well as the traders were outstanding. The Roman armies and thereafter the armies of the Goths and other tribes became centers of witness within and, in turn, channels of witness to the places where they served. Even without the help of chaplains early Christians in military service were diligent "stewards of the mysteries of God" (1 Cor. 4:1).

The Christian knows no split between work which is sacred and work which is secular. All work is sacred when performed unto the Lord. The navigator at his chart, the airman at his controls and the sentry at his post—each is called to be a steward for God in the use of his possessions, his talent, his time and all of life. In himself he cannot fulfill this calling but in Christ he can. Renewed in the image of God through faith he can lay God's sovereign claim upon every part of his life. "For from him and through him and to him are all things. To him be glory forever" (Rom. 11:36).

Not every one has had their ears pierced, but we've all had them bored.
—Jack Herbert



STORIES

His Way

"Yes, sir," said the old man, "I'll be ninety tomorrow, and I haven't an enemy in the world."

"A beautiful thought," said the visitor.

"Yes, sir," went on the old man, "I've outlived them all."—*Philnews*.

Never-never-land!

The congressman's wife sat up abruptly in bed, with a startled look. "John," she whispered, "there's a robber in the house!" "Impossible!" was his reply. "In the Senate, perhaps; but in the House, never!"—*Watchman-Examiner*.

An Unexpected Guest

Chaplain (Col) Edwin Kirtley sends us a clipping from an Army newspaper which had been sent to him by Chaplain (Lt Col) Alex J. Turner, First Armored Division, Fort Hood. It says in part:

An unexpected guest showed up

at Battalion Ave., West Chapel last Saturday, a little early for Sunday services. His intentions were good, but he should have done his meditating outside.

Apparently answering a call for increased chapel attendance, the visitor, a skunk, was found in a choice seat in the center of the chapel. The chaplain's assistant, using a ten-foot window pole, poked the pious polecat. The skunk took a few sniffs and went back to sleep. Additional pokes sent him into a corner of the chapel for more shut-eye.

Finally the Assistant G-1 tried raw bacon tied to the end of the pole to coax the animal into leaving. Alas, the skunk could not be bribed. Two pistol packing MP's were called and they decided to make a rush on the skunk; so taking the hint the animal finally left via the back door—two hours after the chase began.

Proving his pure intentions and respect for the place of worship, the little fellow never did let loose

his maleficent odor, but his feelings wounded, he failed to return for Sunday services.

"We probably made an atheist out of him," the chaplain's assistant commented.

Me First

Agriculture Secretary Orville Freeman has a little smile-producer that he often throws into his speeches: "We all have a job to do here today," he says. "My job is to give a speech. Your job is to listen. I hope to get done with my job before you get done with yours." —Don Mclean, *Scripps-Howard Newspapers*.

One Adam Didn't Have

Adam has been described as the only "lady-killer" who could not use the opening gambit, "Excuse me, but haven't I seen you somewhere before?" —Robin Goodfellow in *Cambridge* (England) *Daily News*.

ILLUSTRATIONS

You Stay . . . You Die

Bishop Newbigin of the Church of South India tells this story: A young Catholic nun was left behind in a small town in the Congo during an uprising after all other white people had fled. For two days she cried and finally she sent a message to her superior to ask, "What do I do?" The answer came back, "You stay, and if necessary you die." She stopped crying and went on with her work.

"Is that too harsh?" Bishop Newbigin asks. "It would not be counted so in earthly warfare. Our warfare is not less serious, and a servant is not greater than his Lord." —Wilfred Bockelman in *The Lutheran Standard*.

Mind Over Matter

In the two villages of Derby Line, Vermont, and Rock Island, Quebec, a family lives in a house through whose center the international boundary line runs. Asked to decide whether it was American or Canadian, the courts ruled that it was American, at which the lady of the house exclaimed:

"Oh, I'm so glad to know that we are Americans, because I don't think we could have stood another of those terrible Canadian winters." —John Winters Fleming.

Nine Reasons for Church-Going

1. In this actual world, a churchless community—a community where men have abandoned and scoffed at or ignored their religious needs—is a community on the rapid downgrade.

2. Church work and church attendance means the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays—there are fifty-two of them every year—therefore on Sundays go to church.

4. Yes, I know all the excuses. I

know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know, as a matter of cold fact, that the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages in the Bible—and if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet or nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard churchgoing as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.—Theodore Roosevelt.

From a Schoolboys' Hymn of Praise

Back in the eighteenth century, one of the most celebrated schoolmasters in all England was Bishop Thomas Ken. As headmaster of Winchester College, he was deeply devoted to his students. One day he sat down and wrote three hymns for them to sing. One was for the morn-

ing when they got up, the second was for the evening when they had finished supper, and the third was for midnight. But the last stanza was always the same:

Praise God from whom all blessings
flow;

Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

The boys came to love that closing stanza. When they went away from school, they continued to sing it. Others heard it and grew to love it, and it became popular in all the churches of England. Today Bishop Ken's lines are sung all over the world. The sublime simplicity of its inspirational appeal has found universal response, and the verse that was intended for a small group of college youth is now known in every English-speaking country.—Paul V. D. Hoysradt.

SERMON OUTLINES

Christ and the Shepherd Psalm

Text: Psalm 23; John 10:11; Hebrews 13:20; 1 Peter 5:4.

Introduction: Psalm 23 most familiar passage in entire Bible. Universally beloved. Martin Luther compared it to the nightingale among the birds: homely plumage but with thrilling melody. Multitudes have found solace in this psalm. Packed with doctrinal values. This Old Testament figure found three times in the New:

I. THE GOOD SHEPHERD.
John 10:11. Christ dies for the sheep. I can truly say, "I shall not want," and "he restoreth my soul," for he has saved me. I have been rescued from a career of sin and shame and brought back to the fold.

II. THE GREAT SHEPHERD.
Hebrews 13:20. Note in Psalm 23 that the shepherd cares for his sheep morning, noon and night—and then forever. So Christ cares for the sheep. I shall never want for provisions, for guidance, for strength either during time or eternity.

III. THE CHIEF SHEPHERD.
1 Peter 5:4. Christ comes for the sheep. This is the glorious hope of the Christian—the return of our Lord.—J. H. Slimon in *The Canadian Baptist*.

What We Learn From Athletics

Text: 2 Timothy 2:5.

Introduction: We need to recognize athletics as a part of the educational structure, as a great teacher. Paul did. From athletics we learn:

I. TO MAKE DECISIONS.
Quickly, accurately and in accordance with team effort.

II. TO HAVE EMBODIED FAITH. In athletics we often refer to this as confidence. Confidence in our teammates, our coaches, and ourselves.

III. TO HAVE COURAGE. Courage when the going is the toughest, when the odds are against us, in the face of bitter disappointment.

IV. TO ACCEPT A COMMITMENT. Everyone has a job to do if

the goal is to be achieved. A "spiritual commitment" is a part of the goal.

Conclusion: I'm sure Jesus Christ would look on athletics with favor and enthusiasm. And I ask, Why not get on the winning team where Christ is captain and the victory is assured?—John Erickson, Head Basketball Coach, University of Wisconsin.

POETRY

The Difference

IF—

Any man in malice doth malign,
And I in bitter anger bide my time,
To gain revenge and make him pay,
I thus renounce the Christian Way.

BUT IF—

Any man in malice doth malign,
And I react as though divine,
Forgiving fully the things he said,
Then, I find that hate is dead.

—L. R. Priest

The Light of Faith

Set aflame the light of faith
In this heart of mine.
Help me keep it steadfast, Lord.
Let it shine.

May it be a beacon light
Both by night and day.
And from it may other lives
Find the way.

—Mary Hamlett Goodman

Thanksgiving

The trees are bowed with benisons
of fruit,
The corn stands golden in the
blessed soil,
Once more the earth has offered
up its gift
As recompense to man for care
and toil.

For autumn's beauty and her
laden stores,
We sing again our thankful songs
of praise
To Him who made the earth to
yield and shows
Each tree and blade the secret of
its way.

—Kathrya Kendall

QUOTATIONS

If Christmas gifts and decorations are now in the stores, can Thanksgiving be far behind?—*Times-Record*, Valley City, N.D.

Ours is a government of checks and balances—Congress writes the checks and we pay the balances.—*Providence Journal*.

If you are going to hitch your wagon to a star be sure it is the "Bright and Morning Star."—D. O. Miller.

What we are is God's gift to us; what we make of ourselves is our gift to God.—*Defender*.

Take time to thank your family and friends for the kind things they do—many times before unnoticed by you in your rush to get somewhere. No need to pour this on all at once—just adopt it as a way of life, and you'll find the world a better place to live in . . . family and friends will reflect the new consideration you show them.—Bob Cook in *Christian Parent*.

A fanatic is one who won't change his mind and won't change the subject.—Winston Churchill.

It usually takes more than three weeks to prepare a good impromptu speech.—Mark Twain.

When skill and love work together, expect a masterpiece.—*Sunshine*.

Psychiatry is the only business where the customer is always wrong.—F. G. Kernan in *Quote*.

The sword kills many, but wine more.—Italian proverb.

No life is useless in this world who lightens the burdens of it for anyone else.—Charles Dickens.

Some people use religion like a bus—they ride on it only when it is going their way.—Dale W. Campbell.

A rumor is about as hard to unspread as butter.—*War Cry*.

Layman's Sunday Meditation

This address was given on Laymen's Sunday, 1961, by Colonel Robert J. Daniels, Commanding Officer of the First Training Regiment, in the chapel at Fort Dix, N.J. It was sent to us by Chaplain (Major) Leslie P. Albus, Regimental Chaplain.

ON 16 March, one hundred years ago, by an Act of Congress the United States Military Academy at West Point, New York, was founded. During this time the U.S. Military Academy has produced the hard core leaders for the United States Army—the leaders who saw us through our many wars, emergencies and disasters—successfully. Why? How?

I believe the answer lies in the creed of this institution. It is revealed in the crest of the U.S. Military Academy. You'll see this on each cadet's dress cap or "tar-bucket" and it is often referred to as the "fried egg" by the cadets. On the crest are three words: DUTY, HONOR, COUNTRY. Throughout the years the Academy has sought to mold young men who possess these three loyalties—loyalty to duty,

to honor, to country. And these are traits all of us in America need to develop. Let us take a closer look at them.

DUTY. Robert E. Lee rightly said, "The great word is duty." Duty is the sense of obligation which motivates one to do, to the best of his ability, what is expected of him in a certain position or station. This applies to every grade, from private to colonel to general.

In the military service, this concept of duty must be more rigidly adhered to. Why? Because the lives of men and even the security of the nation depend upon it. I have a duty and so do you. We cannot shirk it. It is a moral obligation. My personal freedom cannot take precedence over my personal responsibility to God, to the moral law, to others, to my country.

HONOR. An honorable man is not merely one who conforms outwardly to an honor code. He is one who believes in strict conformity to that which is right. He shrinks from any thought of acting other than in a straightforward manner. In him there is no attempt to deceive. He stands for something and puts his convictions above all other considerations.

Since the first organized army took to the field centuries ago, integrity and uprightness have been essential characteristics of a good soldier. These principles were born in combat. The ancient Spartans believed so strongly in these two principles that they were able to make them apply to the nation as a whole. On the pages of history are written indelibly the lofty and integral position *honor* has held and holds in the lives of great nations.

COUNTRY. Every man is obligated to love his country. This is the heart of patriotism. This quality of devotion is fairly well self-evident. Upon our entry into the military service, we raise our right hand and take an oath: "I, . . . , solemnly swear to defend this country against all enemies . . . both foreign and domestic. . . . So help me God!"

"So Help Me God!"—so ends the oath. And here is a recognition of the Almighty. A recognition that is deep; one that affects our daily living and our profession. We in uniform are fulfilling one of our most important obligations of our citizenship—to defend our country: its

form of government; its citizenry; the principle of religious freedom whereby we are granted the right to worship God according to the dictates of our consciences.

In *Time* magazine some time ago there was a lead article entitled "There Are Values." It briefly sketched the world situation and the problems encountered by the reservists who were being recalled to active duty at that time. A clergyman from Wisconsin set aside his civilian robes and pastorate and donned the uniform of a Major, Chaplain's Corps in the 32d Infantry Division, U.S. Army. Why should he leave his church and go back into service? This is what the chaplain said: "There are values more important than peace. *Freedom* and *justice*, for example. I'm prepared to sacrifice peace for them." These are words that free men everywhere can stand by!

What is so fascinating about the words duty, honor and country? These are words upon which successful military leadership has been built for over a century and a half. But there is another word that goes hand in hand with duty, honor and country. That is the word faith.

To me, there can be no success or satisfaction in this life without sound Christian principles, without faith. Faith—"the Faith of Our Fathers"—is a compass with an unwavering azimuth to guide us, to keep us straight, to comfort us, to reassure us as we face the great expanse of the unknown.

We are living in a troubled world. What the future holds for us no one today can accurately predict. We are seeing our military forces expand. Young men are constantly being called up to service. We are putting millions of dollars into the modernization of our armed forces. We are busy at research to keep ahead of the Russians.

Apparently some Americans prefer to use the "ostrich" technique—to hide their heads in the sand and hope that in time these troubles will go away. This method is wrong—definitely wrong. We must face frankly the battle of ideology and faith and be prepared to engage in it. I think of it as the battle of the "two Mr. K's." Mr. "K" Number 1 is our commander in chief, Jack Kennedy. He has publicly stated we will fight for our principles anywhere in the world. On the other hand, Mr. "K" Number 2 is Nikita Khrushchev. He has said communism will bury us. He is an atheist, a Godless man. I often wonder what principles, what philosophies he pursues to explain the mysteries of this life and the hereafter!

There are bound to be hard days ahead, days requiring more sacrifices.

As a soldier, I feel there are two things that will ease the bumps ahead. First, is the American soldier's keen sense of humor and his unique philosophy of life. When in the field and it's cold, raining or snowing, no rations, the kitchen truck might have been lost, no mail,

no pay—there will always be one soldier (probably a private) who will come up with some appropriate wisecrack. A remark of this type will raise morale about 1000 per cent and see the group through the rough spots.

The second thing that will help us see it through is an abiding faith—faith in the good Lord, faith in the kingdom of God.

We as Christians recognize our dependence on God. We should always call on him but particularly in times of stress we need his aid to keep us from panic, to keep us from fear, to keep us from lawless error, to keep us brave. So to those three symbolic words—duty, honor, country—from West Point I add another—one which is unwritten but is embodied in the meaning of the West Point code—faith!

QUOTES

It is rather strange that a man should be greatly interested in training his son in his own economics, and be indifferent about training him in his own religious convictions.
—Roy L. Smith.

We need to be on guard about spending so much time in garnishing the outer edges of life that we lose sight of and neglect the inside.
—M. Goodman.

You can dodge responsibilities; but you cannot dodge the results of your dodging.—*Defender*.



HOW THIS SERMON CAME TO BE

WHAT “triggered” this sermon was my recalling of four lines from a Norwegian hymn I knew in my childhood:

Thou with thy grace,
I with my shame.
How we belong together
Thou blessed Son of God!

The rhythm of those words haunted me for days. “By grace have ye been saved through faith.” How can one in the shame of sin find fellowship with God? The scripture came into focus; the outline was made; the illustrations were selected.

I cannot now trace how the various elements came to be incorporated into this particular sermon, for they emerged from a long process which defies conscious formulation. Many of the statements I had used in other sermons before and will no doubt use again. The same is true of the illustrations. Every preacher of the gospel has this one theme: The Grace of God in Jesus Christ.

At the time of preparation, which for me goes on to the very moment of delivery, I had no idea that I would be asked to set down in writing how the sermon came to be. It might have thrown me off balance if I had. I may have become conscious of the process rather than the substance and shared the experience of the centipede:

“The centipede was quite content until the frog, in fun, said: ‘Pray which leg goes after which?’ Which worried him to such a pitch, that he lay prostrate in the ditch, considering how to run.”

The way I go in the preparation of a sermon is to confront some cardinal truth, expose myself to its light, and seek a way to make the hearer see it and respond to it.

The agonizing question ever hovers over the preacher as he prepares his sermon: Who is sufficient for these things? Ibsen was right: “To preach is to hold doomsday over one’s self.”

But then, marvelously, the earthen vessel fills with the glory of God and nothing can keep the preacher from the preaching.

The Grace of God

Text: For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast (Eph. 2:8, 9).

TODAY people do not come to us to ask the question of the New Testament, "What must I do to be saved?" Nor do we often hear the question "What meaneth this?" in regard to the behavior of Christians.

Perhaps the majority of the people who live even in the Western civilization have come to the tacit conclusion that the Christian faith seems more or less irrelevant to the problems that face them day by day. They are concerned with the problem of war and peace, the problem of increasing population, the problem of social unrest, the problem of emerging nationalism, the problem of clashing philosophies—the clash between those who believe in God and those who believe there is no God, the problem of bread where people have to earn their living in circumstances which do violence to human dignity.

I. GRACE MISUNDERSTOOD

Since we are not besieged in the churches today by people seeking

salvation by faith it is my intention in this sermon to try to help you gain a clearer picture of what we mean by grace and what we mean by faith. Both of these terms have been grossly misunderstood. I hope to be really simple in what I say and yet I should like to be very earnest in correcting some of these misunderstandings.

When we speak of the grace of God we must take this term out of the human setting and place it where it belongs—in the heart of God.

One of the first misunderstandings of grace is that grace is a sort of magic. It is a sort of an operation from God's side that we can induce by certain good deeds and performances.

At times we have what I call a slot machine attitude toward God whereby we think we can compel him by certain rituals and certain performances to do what we want him to do. This is very much like a coin being put in the machine; after the coin goes through the

mechanism and down to its proper place we open the drawer at the bottom and expect to find what we paid for.

To me it is amazing that Christians sometimes believe the grace of God is some sort of compensation for certain performances. We put in attendance at church on Sunday morning; we participate in the offering; we say our prayers at night; we read our Bible; and we put all these in the slot and say, "Please God, please God, you had better come across. We have got you now!" That is a caricature of grace for by the very nature of grace it cannot be earned. It must be accepted as a gift.

When I was a seminary student, one summer in order to be able to go to school that fall, I struck out as a sign painter and painted signs all over Louisville. It was in the time of the NRA—that dates me, does it not? I had blue eagles, both in silver and gold, and I went from store to store asking them to put the blue eagles in the window. I came to a beauty shop and asked the proprietor if I could put a blue eagle in her window. But she said, "No, thank you. I don't want one." "Well," I said, "I'll give you one for nothing." She said, "What does that mean?" I said, "Just that. I will just put it in now. If you don't want to pay for it, it is all right. I will just give it to you." "Well," she said, "you make me awfully uncomfortable. I can't accept that." I said, "Why not? I just want to give it to

you as a gift. No obligation, no strings attached." She said, "Well, I can't do that. I can't do anything for you. I can't give you a permanent. I can't give you a facial. I can't do anything for you in return." The one condition that grace carries is that it must be accepted as a gift. If you try to earn it you ruin it. Yet this is not so simple to grasp because we may think since grace is free, and since it is a gift, that it is very inexpensive. That is also wrong because the grace of God in Christ Jesus is so expensive that the only way in which he could provide it for us was in making it a gift. It cost the Son of God his life on a cross. It cost him that moment of agony in which he thought that God had left him. You recall that agony in his cry, "My God, my God, why hast thou forsaken me?" This is what it cost the Son of God to be able to say, "Through my grace, by faith, are you saved."

II. FAITH MISUNDERSTOOD

What does faith mean? I should be very much interested if we could have a quiz program and I could ask ten or twelve people from the audience to come up and give me their description of faith.

We have many misunderstandings concerning the essence and meaning of faith. The most customary one I think is that faith is an assent to a creed, that we know by certain statements of doctrine. We say: "Yes, that is exactly right; that is ortho-

dox; that is free from heresy; that is what I believe." But I am here to tell you that faith is not such assent, the saying "Yes" to a creed even though that creed is correct. Faith is much more than having a set of teachings to which I give mental assent and perhaps even go to the trouble to expound to my friends.

There is a considerable difference, in my mind, between belief and faith. I can believe something without getting involved in it, but I cannot have faith without becoming personally involved.

Another misunderstanding of faith is that it is a keen spiritual calculation. It is the weighing of the orders, so to speak, concerning eternal life and a way to get to heaven, or to achieve some goal which is desirable. It is a sort of true spiritual calculation in which we may say: "Well, this will insure me in certain ways for eternity, therefore this faith is what I embrace and accept." In other words, in the subconscious mind there is the idea that it pays off somewhere, and if this element dominates the faith I am afraid we have misunderstood the very nature of our faith.

A third way of misunderstanding our Christian faith is to think that it is a certain leftover heritage of previous ages in which our civilization in the West was built up over the centuries around the fundamental teachings of Christ. Now this heritage is precious beyond descrip-

tion but faith is not simply to accept this cultural pattern, this valued judgment of our society and the heritage that we have from our parents.

A fourth misunderstanding of faith is that it compels us to believe something which is unreasonable. This view holds that my faith requires of me that I must give mental and spiritual assent to something that is unlikely, improbable, beyond the rational bounds of man's thinking. Because of this there has been a long series of struggles between science and religion. As the scientists began to discover that the view of the world and the universe of the Middle Ages in the church did not harmonize with the discoveries of Galileo and others, they were accused of being heretics and were persecuted. Then when science could demonstrate by actual experiments many of its propositions, some of us became somewhat ill at ease, embarrassed, and we thought we had to prove scientifically our faith. When I say I believe in God, the Creator, Father Almighty; when I say I believe in Jesus Christ, his Son; when I say I believe in the Holy Spirit; when I say I believe in his church and the resurrection from the dead, there is always some skeptic creeping upon me and saying, "Now prove it."

This is a misunderstanding of faith. Faith is not only an activity of the mind, it involves the whole man—heart, soul, strength and mind. Sören Kierkegaard was right

when he said, "If a man has eighteen reasons for believing a thing in the sense of New Testament faith, his faith is weaker than if he has only seventeen." This is what happens when a man tries to *prove* his faith. Rather, he must follow the plea of Jesus: "Unless you become as a little child, you cannot enter the kingdom of heaven."

Kierkegaard also said that it may take a professor of theology a lifetime to come to the same trust that the child had from the beginning. Even for the learned, the maximum confession is, "My Lord, and my God."

III. THE MEANING OF FAITH

Now what does faith mean? It means the acceptance of the free gift of God. It means a personal commitment. It means to turn yourself over to God. It means what you believe, plus yourself. To me it is helpful to think of the negatives of belief and faith and thereby clarify the conceptions of faith.

The opposite of faith is not doubt. The opposite of belief is doubt, but according to the Scriptures the opposite of faith is disobedience.

Let me cite just one verse from John 7:17 (KJV): "If any man will do his will, he shall know of the doctrine." In our eagerness we want to know before we do. Jesus says you have to do before you know. We are not willing to take this sequence and, therefore, we often miss the very meaning of faith, for faith is a personal commitment. It is getting per-

sonally involved in what you believe.

When I was a pastor in Virginia, I had a man in my church who very seldom came to the services. I met him one day and I said to him, "Jim, I haven't given you permission to stay away from the services. Why don't you come?" "Oh," he said, "I don't have to come. You know my wife teaches a Sunday school class in your church. She sings in the choir. She is president of the Missionary Society. She leads the Sunbeam Band of little girls and she is there from nine o'clock in the morning on Sunday to twelve o'clock and then in the afternoon she is out visiting. At night she is there for the Training Union and for the evening service. On Monday there is something. Tuesday there is something else—a circle meeting. On Wednesday night she is at prayer meeting. Thursday night is choir practice. Friday there is some committee meeting. Well, she has enough religion for the both of us!"

I do believe that she was a little overloaded with duties, and I could sympathize with him on that score. Then I asked him—it came to me just at that moment—"Well, that is very interesting. Does she eat your breakfast for you every morning? Because you see," I said, "your faith is so personal that nobody can do it for you. You can't get a proxy for you in the matter of faith. Even the best kind of person—your Sunday school teacher, your pastor, your father, your mother—whichever it is, no matter how saintly,

he cannot have faith for you because faith is what you believe, plus yourself."

When I was in the Norwegian Army during the war-torn years, we were out on maneuvers and I was the cook for the group of four men in our tent. One day I got a tin can of pork and beans and on it was stamped a date showing that these beans were canned in 1898. They were good. I never found the pork in it. This gives me an illustration of the difference between faith and belief because the difference between faith and belief is the difference between nourishment and food.

For over twenty years those tin cans of pork and beans had been sitting in some commissary or in some storage house and all that time it was food, but it did not become nourishment until I ate it. Now you believe in the Lord Jesus Christ; you believe in the doctrines of your church. Any tenet that you may mention will remain alien and outside you until you become involved in it. "I took thy word and I ate it," says the prophet. This is what we mean by faith.

Let me give you another illustration. I have long since learned that people forget my sermons but at times they do remember the stories and illustrations I tell. Let us imagine that I made a boat and made a good one according to the best blueprints, using the best mahogany, copper rivets, and the fixings for the boat. There she lies so true and beautiful on the water,

and if I made a thing like that of course I would have to boast about it, so I would say to you, "Look at my boat that I made myself." You, being curious about what the preacher can do with his hands, would come down just to see my boat and I would boast, "Now look at it. Isn't that a wonderful boat?" We would keep on talking for some time, then one of you inevitably would say, "Preacher, couldn't we get in the boat and take it out?" Suppose then, when you propose that to me, I would say to you, "You know, you would never get me into that thing." Here, then, is a perfect illustration of a man who believes in a boat, but does not have faith in it, because faith gets you into the boat. It commits you. It gets you involved.

How safe would I be in the boat? My doubts concerning it might set me trembling when you finally compelled me to go in it. But wouldn't the seaworthiness of the craft be the determining factor? So it is with many a Christian who has come to me trembling and says, "Oh, Preacher, I don't know whether I have got any faith or not. I am so weak. Today I feel I am close to God but tomorrow I may feel so far away from him. I have my ups and downs so often I cannot understand it." So they go around feeling their own pulses, seeing if they have any faith at all. Oh, how I sympathize with people like that, because I used to be that way myself until one day I discovered that the

trustworthiness of the boat determines whether I am safe, and that in my faith I am as safe as Jesus Christ is dependable and trustworthy.

If I have to have an operation, I may not be singing a jolly song as they wheel me into the operating room. I may be scared to death. But if I have faith enough in the surgeon to turn myself over to him and he is trustworthy, I am safe.

I ask you, have you ever experienced disappointment in Jesus Christ? Why, then, the trembling concerning your faith? It isn't the intensity of your feeling. It is the will to commit yourself to Him. This is the determining thing. This is the kind of commitment to God and Christ which can turn this generation of our world to God, away from despair, away from all kinds of jitteriness. I call upon you, my Christian friends, to have a clearer understanding of your Christian faith. Won't you commit yourself and your worries and your thoughts to Christ by an act of the will and say, "This is the One in whom I will

trust. I will place my life in his hands. I will commit my ways unto the Lord."

This is the kind of commitment that will not flinch in the face of the worst persecution or adversity.

Remember that day, the 18th of April, 1521, at six o'clock in the afternoon, in the city of Worms, Germany, when that simple monk, a miner's son called Martin Luther, had been summoned by Emperor Charles V to stand before him and answer for heresy in his writings about the Christian faith. Martin Luther answered: "My conscience is captive to the Word of God. I cannot and I will not recant anything. So help me, God. Amen." Luther believed firmly that the way of salvation was through faith. "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast."

That is the kind of faith we all must have, and that is the witness we must present to the people of this day.

QUOTES

The higher a man is in grace, the lower he will be in his own esteem.—*Spurgeon*. . . . But for the grace of God there goes John Bradford—*John Bradford*. . . . The God of all grace never grows weary of our asking and never rebukes us for coming.—*H. W. Frost*. . . . Grace is what God did for us at Christmas—*Geo. Johnston*. . . . The grace of God frees us from the penalty of our sin without any payment on our part.—*Dwight L. Moody*. . . . That great kindness, that wonderful generosity, that unending mercy, that goodness, which is eternal and infinite in the soul of God—that is grace.—*Henry Ward Beecher*. . . . The grace of God is the good which God puts into each concrete situation over and above all that man can do or plan or even imagine.—*Henry N. Wieman*.

The Chaplain Can't Win

IF he is young and aggressive, he is green.

If he is mature and experienced, he has no ambition, else he would not be in military service.

If he takes his work seriously, he doesn't have a sense of humor.

If he has a sense of humor, he doesn't take his work seriously.

If he does his work quietly and inconspicuously, he is too "withdrawn."

If the spotlight falls on his work, he thinks that he is Billy Graham, Bishop Pike or Bishop Sheen.

If he tackles controversial issues in the pulpit, he is not the right type to be a military chaplain—too controversial.

If he dodges controversial issues in the pulpit, his sermons are irrelevant and wishy-washy.

If he conducts liturgical worship services, his services are too formal.

If he conducts informal worship services, his services lack dignity.

If he uses an occasional unfamiliar hymn in his services, he doesn't realize that everyone cannot read music.

If he uses only familiar hymns in his services, he always chooses the "same old hymns."

If he refers one of his military personnel to his unit personnel officer, the doctor, or the Red Cross Director, he is giving him the "run around."

If he counsels the military person, he does not know what he is talking about.

If a military man complains to the chaplain about how things are going for him in the unit, the chaplain should get the other side of the story from the unit commander.

If the chaplain asks the unit commander for the other side of the story, the unit commander thinks the chaplain is questioning his judgment and feels offended.

If he counsels with a service person's wife, she suspects that he is sympathetic with her husband.

If he counsels with the husband, he suspects that the chaplain automatically takes the woman's part.

If he conducts a good religious program for the dependents, he should do more for the troops.

If he conducts a good religious program for the troops, he neglects the dependents.

If his wife accepts a position of leadership in the chapel program, she is trying to run things.

If his wife encourages others to take positions of leadership, she is "passing the buck" and is the wrong type to be a chaplain's wife.

If he attends the unit parties, he lives too fast for a chaplain or does not participate in them unreservedly.

If he does not attend the unit parties, he is antisocial.

If he takes a drink occasionally, he doesn't set a good example.

If he is a "teetotaler," he is a "square" and is not one of the "boys."

If he . . . , well, whatever he does, it is wrong. He can't please everybody.

—Earl F. Stover

WHOM SHALL WE OBEY?

He comes to us as one unknown, without a name, as of old, by the lake-side, he came to those men who knew him not. He speaks to us the same words: "Follow thou me!" and sets us to the tasks which he has to fulfill for our time. He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and as an ineffable mystery, they shall learn in their own experience who he is.—Albert Schweitzer.

One way to influence people is not to try to influence them.—Jack Herbert.

Since God's will is wise, he who obeys it and walks in it is sure to be blessed.—E. Paul Hovey.

Each to His Conscience

**Another in the Series of Articles on Pioneer Preachers—
ROGER WILLIAMS—who dared to dissent, braved scorn,
persecution and death, to establish forever man's right to
worship God in his own way.**

YOU could have heard a pin drop in the silence of that chamber. The General Court was in session in Salem.

Standing accused was a young minister—Roger Williams. The charge: heresy.

Facing him were twenty-five black-robed justices and their deputies. Behind the magistrates, whispering condemnation in their ears, were the Puritan ministers of the Massachusetts Bay Colony. Not in the next three hundred years would America see an assemblage so awesome in its meaning.

Young Roger Williams stood alone, on trial for having "dangerous opinions."

He had preached that every man had a God-given right to worship God as he chose—or not at all.

He stood condemned, he knew, and yet time would blot out all those sitting here in judgment, and

he would be forever enshrined in the hearts of men.

He knew well what happened to dissenters. As a child in England, living near Newgate Prison, he had seen heretics burned at the stake. He remembered the sentence of Dr. Leighton:

It is ordered that he be committed to prison for life, and pay a fine of ten thousand pounds; the High Commission shall degrade him from his ministry; he shall be brought to the pillory and be publicly whipped; then be set upon a pillory and have one of his ears cut off, one side of his nose split, and be branded in the face with a double SS, for Sower of Sedition; after a few days he shall be pilloried a second time and have the other side of his nose split, and his other ear cut off; and then be shut up in close prison for the rest of his life.

Facing young Roger Williams

now was his chief accuser—John Cotton—a self-appointed mouth-piece of the Puritan church-and-state doctrine, a self-appointed monitor of the conscience of everyone. John Cotton had harassed him ever since Roger's arrival from England three years before.

"Heretical teachers," said John Cotton, "are soul-killers, and ought to be hanged or burned!"

Roger Williams faced him, serene. The twenty-five magistrates, their deputies, and the Puritan ministers solemnly regarded him.

The young minister had been a dissenter since his school days in England. His father feared for him and tried in vain "to turn his erring child from his dissenting ways."

Roger was ordained at twenty-six. His sermons for religious tolerance were immediately reviled by Bishop Laud. And when he wrote a book, *Dissent*, attacking the bishop's formal service, the bishop cracked down on him.

BUT meantime, Roger had received a "call" from the Puritans in Salem in the Massachusetts Bay Colony. To escape arrest at the hands of Bishop Laud, he fled to America.

The Puritans at Boston welcomed him and invited him to speak in their church. They winced at the "independence of his thinking" but, not understanding the depth of his convictions, offered him a job as teacher in the Boston church. He declined.

"The Boston church," he frankly told them, "is still 'unseparated' from the Church of England."

All Boston buzzed. Was this young minister, still wet behind the ears, now finding fault with the Puritans?

Exactly. He was accusing them of running civil affairs and not permitting freedom of worship. Their long Puritan faces grew longer.

"What right," demanded the young minister, "have the civil magistrates to punish breaches of the first table?"

The "first table" are the first four commandments.

"The first four commandments," he declared, "are purely spiritual and religious duties which the individual owes only to God."

He was a marked man. They breathed a little easier when he went to Salem. But they were not through with him. Not John Cotton. He took special pains to keep tab on what Roger was preaching in Salem. And Roger knew it.

Roger reflected on the paradox: the Puritans had left England for religious freedom and now they denied it to others. So Roger knew what was coming. Before he could be arrested, Roger fled Salem and went to the Pilgrim Colony at Plymouth. Here he worked among the Indians, became their lifelong friend, and preached for the next two years.

Meantime, the people of Salem had watched his success and had done some soul-searching about

their treatment of him. Notwithstanding John Cotton in Boston, the people of Salem invited him back. Roger saw it as a call of God which he could not lightly dismiss, even at the risk of betrayal, even as Jesus was betrayed. Prayerfully, he accepted, but clung to the conviction that he must speak his conscience.

Back in Salem he accused England, the Motherland, of imperialism, of not paying the Indians for the land they had taken. He attacked the Puritans for using civil law and civil magistrates to crack down on nonconformists, for using the whipping post, confiscation of property and banishment to impose the Puritan dogma.

In no time, word of this heresy reached Boston. Fear struck John Cotton and the governing class of the Bay Colony. Their supremacy was in jeopardy. They contrived to get him.

They issued an order that all must take a Resident's Oath, pledging the people to submit to the General Court. This would thwart all resistance to the Holy Commonwealth. But Roger refused. He spoke out against the Oath, rallied people against it, made it impossible to enforce.

John Cotton seethed. This renegade, masquerading as a minister of God, must be extirpated. He prevailed upon Governor Endicott, long a friend of Roger, and won him over. With his influence, he turned the majority of the Salem church against Roger.

Roger was arrested for having "dangerous opinions," for heresy, and now he stood accused in the dock of the General Court at Salem.

Governor Haynes, the chief prosecutor, also the presiding officer of the Court, presented the case against Roger. The power of the Court was absolute: it was court, legislators, executive officers, prosecutors, judges and jury all at once. And Roger stood alone. No attorney dared defend him.

"I stand on the rockie strength of my principles," he said simply.

The trial took on the semblance of an Inquisition. When the Commonwealth had rested its case against him, Roger spoke in his own defense so gallantly, so eloquently that public sympathy was stirred. But the black-robed clergy, seeing the telling impact of his defense on some of the magistrates, whispered into their ears.

When all the words had been said, all the vituperation spent, all the vindictiveness unleashed, the Court deliberated.

The verdict: guilty. Roger Williams was banished from the Colony, given six weeks to get out.

HE went home to his wife, Mary, and their two children—one just born. Discreetly some of his neighbors came to talk with Roger, some to sympathize, some to commiserate. He welcomed them all. And two days after his conviction Henry Vane, Jr., the twenty-three-year-old son of Sir Henry Vane of

England, arrived in the Bay Colony.

He was so taken with Roger's sincerity, his charm, his quiet strength that he offered all his help—and his father's influence. But it was too late—this time.

The comings and goings to Roger's cabin did not pass unnoticed to John Cotton and the Puritan fathers. They took note of all who visited him, and of his lengthy talks with them. This, they decided, was unlawful, an abrogation of the freedom of speech. Governor Haynes summoned the General Court in secret. They secretly ordered that Roger be seized at once and be shipped back to exile in England. That night Captain Underhill and fourteen men were to take him by surprise and Shanghai him aboard a waiting ship.

Night fell. Roger and Mary and their children were huddled around their fireplace. Outside, a blizzard raged. There was a knock at the door. A stranger entered, sent by Governor Winthrop, a secret friend of Roger. He warned Roger of the plot to seize and exile him.

Roger lost no time. He wrapped himself in his great coat, quickly packed a few belongings in a bundle, bade farewell to Mary and the children, and disappeared into the biting cold and the driving snow storm.

To many it seemed that this was the end of religious liberty in America. But in God's infinite way it was the beginning. Out of the blackness, the hopeless depths of de-

spair, was to rise an asylum for the oppressed where all could worship in their own way—indeed, a model of democracy for all the world to emulate.

Roger made his way alone through the blinding snowstorm toward the friendly Indians along Narragansett Bay. Without bread or bed, with "no bow or arrow, spear or club, hatchet or gun," he made his way through the wilderness "where no white man had ever trod." He lived on roots, nuts, acorns.

For fourteen weeks he wandered through the snow-covered wilderness to the Narragansetts. Two chiefs, Massasoit and Canonicus, took him in, treated him like a brother. The "savages" who had been outraged by the white men now became the saviors of liberty among the white men of America.

With the help of the Indians, Roger secured land along the Mooshassuc River and here founded what was to become a model of religious liberty and democracy for all the world: Providence. He invited the oppressed of New England, and they came—many even from Boston and Salem. And they came from overseas, from England and the Continent. Roger Williams was the first to welcome the Jews, and then the Greeks.

Four settlements were established, the Providence Plantations. Their town governments became a primitive democracy. All the heads of families had equal voice; all had religious liberty with complete sep-

aration of church and state. The Plantations prospered and grew so rapidly that the Bay Colony began to fear for itself. John Cotton and the Puritans determined to snuff them out.

They conspired to send a delegation back to England to seek a patent from the king for the land occupied by the Providence Plantations. But Roger Williams, learning of it, hastened to England himself, arrived first, and, with the help of Sir Henry Vane, secured a charter for the Rhode Island Republic, with protection against the Bay Colony and all others.

John Cotton was livid—but resourceful. Now he started a movement to establish a national church in America. But Roger countered every strategem in what has become one of the classic debates of all time.

In a book titled *The Bloody Tenent of Persecution* Roger parried every argument of John Cotton and held that all are entitled to religious liberty as an inalienable right.

To secure these rights, Roger Williams and the leaders of the Providence Plantations promulgated a code of laws closing with "*All men may walk as their consciences persuade them, without molestation, every man in the name of his God.*"

By law, the citizens of Rhode Island were guaranteed the right to worship God as they chose, or not at all; and by law they could be tried in civil courts *only* for breaches of the civil law.

John Cotton and the Puritans had

done all they could to destroy Roger Williams, to impede and impair all his efforts for religious liberty and yet, in turn, Roger Williams was to demonstrate true godliness to John Cotton and the Massachusetts Bay Colony. When Roger Williams learned that the Indians had armed to wipe the entire Bay Colony completely out of existence, he went personally to their chiefs. Guns and arrows threatened him from all sides. They were ready to start and were in an ugly mood.

Roger Williams begged them to arbitrate. They were determined. They had suffered long at the hands of the Bay Colony. But because they knew Roger Williams and trusted him, they listened. His efforts continued night and day until, at last, they agreed to arbitrate.

To the Bay Colony who had despitefully used him, he turned the other cheek—and saved them.

When he went back to England to secure improvements on the Rhode Island Charter, he returned to find the Plantations divided into warring factions, almost civil strife. He brought all factions together, reconciled their differences, and they elected him the first President of the Republic of Providence Plantations.

More than one hundred years later, the American Republic was modeled from the Rhode Island Charter, framed by Roger Williams. Jefferson and Madison incorporated Roger Williams' principles in the Declaration of Independence, and later in the Constitution of the

United States and Bill of Rights.

Today a marble statue of Roger Williams stands in the Hall of Fame on the campus of New York University, a symbol of "a free church in a free state."

For Roger Williams saw Jesus as

the Author of all liberties: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. The word that I have spoken, the same shall judge him in the last day."

NEWS

The **Billy Graham Greater Chicago Crusade** opened on Memorial Day at McCormick Place with a crowd of 33,500. It was estimated that 167,000 attended during the first five nights and attendance remained high during the entire period. Billy Graham also spoke to more than 8,000 Navy recruits, members of their families and friends at the Great Lakes Naval Training Center, Great Lakes, Ill. The Chicago newspapers gave the Crusade front page coverage.

The policy-making General Board of the National Council of Churches at its spring business meeting: authorized a Study Conference on Church and State; expressed gratification at evidences of warmer relations with the Roman Catholic Church in many parts of the world; learned that a 3-man deputation of church overseas relief specialists will visit Taiwan to initiate new programs; discussed moral and ethical problems confronting society and the churches; heard a review of NCC activities in recent months.

Dr. Leonard J. Kramer of Hanover College, Ind., has been named associate executive director of the National Council of Churches' De-

partment of International Affairs. He will be sharing responsibility with **Dr. Kenneth L. Maxwell**, executive director, in the development of policies by consensus on crucial issues, representation of those policies to the federal government and the United Nations and the exchange of international concerns with overseas Christians.

A "Leland Foster Wood Office and Library" will be established at the Interchurch Center, New York, to house the National Council of Churches' Department of Family Life and its library on Christian marriage and family life. This will honor **Dr. Leland Foster Wood** of Rochester, N.Y., pioneer marriage counselor and Christian family life educator.

The Sealantic Fund, Inc., has granted \$60,575 to the San Francisco Theological Seminary, designated for the editorial expenses of *A Library of Protestant Thought*. This will be a series of volumes of source materials in the history of Protestant thought. The volumes will begin to appear in 1963 and continue until finished.

Important Announcement

YOU ASKED FOR IT!

A PRAYER book, a service hymnal, both for individual and group use, all in one book—we have had many requests for such a book and we are happy to announce that we now have it and it is for your use. It awaits your order!

The title:

A Book of Prayers for the Armed Forces

It is 160 pages, size 3¼ by 5 inches, fits handily in the pocket. A beautiful book in red buxom with gold lettering. Its contents include:

The Apostles' Creed

Ten Rules for Prayer

A Scriptural Affirmation of Faith

Prayers: Approach to God, Daily Needs, For Others, The Nation and the Nations, An Alphabet of Intercession, The Lord's Prayer—A Soldier's Interpretation, 1812—Momentary Prayers

Services: An Informal Service of Worship, Grace at Meals, A Communion Service, A Baptismal Service, A Burial Service

Hymns

Six Marks of a Christian

The Bible in Time of Need

And many other items. JUST THE THING for lay leaders, for individuals, for group worship when out in the field and the like.

PRICES:

Single Copy, 50 cents

Lots of 100, 45 cents each

Lots of 500 or more, 40 cents each

(Plus postage in each case)

ORDER FROM: The General Commission on Chaplains and
Armed Forces Personnel
122 Maryland Ave. N.E.,
Washington 2, D.C.

Enclose money order or check with the order.



SUGGESTIONS TO PWOC

DOROTHY MACLEOD

World Day of Prayer

WORLD Day of Prayer is just around the corner! Believe it or not, materials should be ordered *now*.

Protestant Women of the Chapel may have their own services or share in those being held in the community. But certain information you should have about the program and available materials.

March 1, 1963 is the Day!

"More than Conquerors," taken from Romans 8:37, is the theme.

A poster carrying the theme and date provides space for indicating the time and place of your meeting, and should be displayed at strategic places.

The Leader's Guide is a basic tool for those planning for the observance as it gives specific information about organizing study groups, worship groups, setting up committees, details about the projects which the offering supports, and describes in detail all the materials necessary for a successful observance. Every member of the planning committee should have a copy. The World Day of Prayer packet which sells for 75¢ (65¢ for three or more going to the same address) contains, in addition to the above-mentioned items, report blanks, services, Call to Prayer, and a copy of the "Promise of Prayer" by John Casteel.

The following publicity materials are available:

A newspaper story which gives the overall facts about World Day of Prayer.

A glossy print or mat of the poster for use with the news story.

Spot announcements for radio and television whichever is preferable in your community.

Mrs. MacLeod is General Director, United Church Women, National Council of Churches, New York 27, N.Y.

Each leader for the World Day of Prayer service should be provided with a copy of the *Order of Service for Leaders*, which includes the complete service and detailed instructions. Each member of the congregation should be provided with a copy of the *Order of Service for the Congregation*. This is a less detailed version and is designed to strengthen the reality of prayer by requiring the congregation to follow fewer printed words.

A Children's Service for the adults and children who conduct the observance and a Hymn Sheet for the children who are the congregation are available. These may be used in churches, Sunday schools, and special meetings.

Children from nine years old and up can conduct the service themselves if helped in the preparation by adults. Use many children by letting them sing, read, recite, pray. Help them to understand the meaning of prayer.

The World Day of Prayer offering in the United States goes to strengthen the outreach and ministry of the church to the world. The gifts, except for the cost of administration, are divided equally between the Division of Foreign Missions and the Division of Home Missions, National Council of Churches. These two Divisions carry on the work for which the offerings have been designated. Any gifts may be forwarded to United Church Women, Box 255, New York 10, New York.

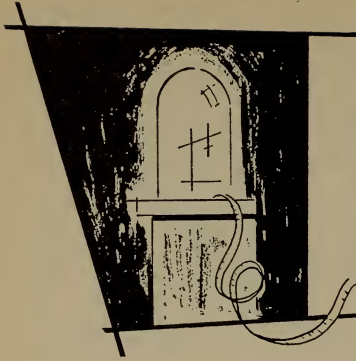
PWOC groups might wish to make contributions to certain causes in the country in which they may be located. Feel free to use your own judgment and pray and give for His service.

The service, prepared for use around the world by a group of Christian women of Korea, lends itself to use by women everywhere. The names of these Korean women are not known to us but their deep conviction, and the reality of their experience and their knowledge of God's power are reflected in the words of this service. It will find response in the hearts of Christian women around the world.

World Day of Prayer materials may be ordered from the Publication and Distribution Department, National Council of Churches, 475 Riverside Drive, New York 27, New York.

PRAYER

Prayer is the earnest plea of a spirit in need. . . . Prayer is turning from the prose of thought to the poetry of praise. . . . Prayer is the meeting of two spirits—I Am and I. . . . Prayer is to let Jesus come into your heart. . . . Prayer is conversation with God. It is a bridge of communication with God. Note that it is *with* God, not *to* God. We talk and God talks. The old preachers used to say: In prayer we talk with God; in the Bible God talks with us. This is only partly true, for in prayer we talk with God and God talks with us. It is a two-way conversation.



NEWS ROUNDUP

GCC SECRETARY KILLED IN CRASH

Members and friends of The General Commission sustained a great loss in the tragic death of Mrs. **Christine E. Willis**, a Commission secretary, who died in an automobile accident on August 7, 1962. Mrs. Willis, accompanied by her daughter, **Martha Ann**, and son, **Robert**, were on a vacation trip to visit her parents in Mobile, Ala.

About forty miles from her destination they met head-on with a panel truck. Both Mrs. Willis and her daughter, who had expected to enroll in college in September, were killed instantly. Fifteen-year-old Robert was seriously injured, but is expected to recover. The husband and father, Lt Col **Milton D. Willis**, USAF, had been killed in a plane crash eight years ago. Mrs. Willis and her daughter were buried with her husband at Arlington Cemetery.

Mrs. Willis will be remembered for her kindness and conscientious office work in processing endorsement requests from hundreds of chaplain candidates in the past 18 months.

CHAPLAINS

Fourteen seminars planned by the Academy of Religion and Health at the request of the U.S. Army Chaplains Corps to improve chaplains' counseling techniques and relations with hospital staffs will be held during 1962 and 1963. The first two were held in Frankfurt and Munich, Ger., in July and August. The first one in the U.S. was held in Washington, D.C., September 17-21. Additional ones will be in Tacoma, Wash.; San Francisco, Calif.; San Antonio, Tex.; El Paso, Tex.; Fort Benning, Ga.; Fort Bragg, N.C.; Fort Leonard Wood, Mo.; Fort Knox, Ky.; Fort Monmouth, N.J.; Hawaii; Korea. An outstanding group of clergy and psychiatrists will take part.

The Annual Conference of the 25th Air Division Chaplains was held at McChord AFB, Wash., with all chaplains and senior chaplains, welfare specialists from Washington and Oregon in attendance. Colonel **John J. Wood**, Air Defense Command Chaplain, was guest speaker and Dr. **R. Franklin Thompson**, president of

the University of Puget Sound, was the main speaker at the banquet.

The last fourteen memorial windows were dedicated during religious observances of the 186th anniversary of the United States Marine Corps; the first four were dedicated in November, 1961. The windows depict the history of the Marine Corps from the days of the Continental Marines through the successful orbital flight of Lt Col **John Glenn**. Presentation of the windows to the Marine Corps was made by Lt Gen **Edward W. Snedeker**, commandant of the Marine Corps School. Acceptance was by Lt Gen **Wallace Greene, Jr.**, Headquarters Marine Corps Chief of Staff. Also present were RADM **G. A. Rosso**, Navy Chief of Chaplains; RADM **J. F. Dreith**, Director, Chaplain Division; CDR **Samuel Sobel**, Assistant District Chaplain for the Fifth Naval District.

Chaplain, Maj, **John S. Sanders** is the adviser to the newly organized Protestant Men of the Chapel at Westover AFB, Mass. One recent program featured a panel on the subject, "Missionaries in Uniform."

Sin has demolished the United States Army Chapel at I Corps (Group) Headquarters near Uijongbu, Korea. And Sin is expected to rebuild a chapel seating three hundred persons within seventy days. Chaplain (Col) **H. F. Donovan** said that Sin made the best bid and was awarded the contract. Mr. **H. F. Sin** is a Korean contractor.

Chaplain (Lt Col) **Randolph E. Phillips** has informed us that the



The Rt. Rev. Henry I. Louttit, Protestant Episcopal Bishop of Southern Florida, was presented a plaque by Capt Herman J. Schnurr, CHC, USN, Force Chaplain, Submarine Force Atlantic Fleet, for taping a sermon used last Christmas.

Protestant congregation of U.S. Army Headquarters near Tokyo is expanding its support of Japanese students from 33 to 55. This program is aimed at developing leaders in an indigenous Japanese Christian theology, and aids students of several denominations in ten colleges and seminaries.

The ban on travel for dependents of military personnel in Europe was lifted in May and space was made available first to those who had been longest separated from their families and who had government or private housing available. Secretary of Defense **Robert S. McNamara** estimated there were about 319,000 military dependents already in Europe, mostly Army and Air Force with perhaps 10,000 Navy dependents. It is



Commodore Kwang-Ok Kim (center), commander of Cruising Unit One, ROK Navy, presents plaque to CDR Frederick W. Brink, CHC, USN (left), Assistant Fleet Chaplain for the U.S. Pacific Fleet, for Makalapa Chapel in Pearl Harbor while LCDR Seok Tui Oh (right), Fleet Chaplain of the ROK Navy, looks on with interest.

expected that about 6,000 dependents a month will be going abroad.

More than two thousand Protestant servicemen and dependents from four nations attended a rally in Ulm, Ger., in June. The Ecumenical Soldiers Meeting was to "provide an opportunity for Protestant soldiers of the four Armed Forces to meet together for study and worship of the Bible." This was sponsored jointly by the German II Corps and American Headquarters VII Corps. Personnel from Germany, the U.S., France and Canada took part in the three-day program. Theme of the meeting was "Christ Is Our Hope."

Operation Centurion received a boost of \$1,044.26 through the mite-boxes used by the Protestant Sunday school at Fort Leavenworth, Kan., ac-

cording to Chaplain (Lt Col) **Theodore V. Koepke**.

Chaplain (Lt Col) **Raymond O. Rhine**, who last served at the Valley Forge General Hospital, has retired and been appointed to the faculty of the Massachusetts Bay Community College, English Department. Present address: 323 Waltham Street, West Newton 65, Mass.

SEMINARIES AND CHRISTIAN COLLEGES

Two distinguished theological scholars have been named by Union Theological Seminary as Visiting Professors for the academic year 1962-63.

The Reverend **Theodore O. Wedel** has been named as the Harry Emerson Fosdick Visiting Professor and Professor **Masao Takenaka** of Japan has been appointed as the Henry W. Luce Visiting Professor of World Christianity. Dr. Wedel is Honorary Canon of Washington Cathedral in the nation's capital; Dr. Takenaka is professor of Christian Social Ethics at Doshisha University, Kyoto, Japan.

Mrs. **Lewis J. Sherrill**, widow of Dr. **Lewis Joseph Sherrill**, became the Dean of Women Students at Union Theological Seminary, New York, N.Y. Mrs. **Rena Stebbins Craig**, who has been serving as Dean, accepted an appointment as Counselor and Lecturer in the Department of Psychology at Spelman College, Atlanta, Ga.

North Carolina Wesleyan College at Rocky Mount, N.C., has received a \$1,900,000 housing loan from the Housing and Home Finance Agency

which will be used for four dormitories, a college cafeteria, and an 18-bed infirmary. Wesleyan has a student body of more than two hundred students in the freshman and sophomore classes and, with the beginning of the junior class in 1962-63, it is anticipated that there will be about 300 students.

Miss **Gladys M. Krum** of Jamaica, L.I., delivered a library of 62 books collected from professors of her home institution, the City College of New York, to International Christian University in Mitaka, Tokyo, Japan. All books were written or edited by the professors and inscribed to ICU. Miss Krum is the first Townsend Harris Scholar under the new undergraduate exchange program; Miss **Yuriko Nakajima** of Japan's Women's College has been attending CCNY on the exchange program.

A Kagawa Fund has been established for the library of the International Christian University in Japan. Interest from the funds invested will be used not only to build up the school's collection of books by Dr. **Kagawa**, but to purchase literature in the fields that were his major concerns—Christian social thought, prayer, problems of world peace, cooperatives, labor unions. Dr. Kagawa, though dead, will continue to speak through this significant library.

Honorary doctorate degrees were presented by American University, Washington, D.C., at their 48th commencement to The Reverend **Robert Hutson Parker**, President of Wesley College, Dover, Delaware; Dr. **Hugh Latimer Dryden**, National Aeronautics and Space Administration; The Reverend **Frederick Brown Harris**, Chaplain of the United States Senate.

All U.S. Navy chaplains in the Pearl Harbor area gave a luncheon for LCDR Seok Tui Oh, CHC, ROK Navy Fleet Chaplain, and other chaplains accompanying the fleet. Seated L-R: LCDR Seok Tui Oh, Capt W. A. Mahler, CHC, USN, Pacific Fleet Chaplain; CDR F. W. Brink, CHC, USN, Assistant Fleet Chaplain, Pacific.





The Rt. Rev. Clarence R. Haden, Jr., Protestant Episcopal Bishop of the Diocese of Northern California, while on speaking tour in Japan for the Chief of Air Force Chaplains. L-R: Dr. Nobushige Ukai, president of International Christian University; Bishop Haden; Dr. Hidenobu Kuwada, president of Tokyo Union Theological Seminary; The Rt. Rev. Kenneth A. Viall, recently retired Bishop of Japan.

PERSONALITIES

Two new Church World Service representatives have been appointed in different areas of the world. The Reverend **Douglas W. Cook** has been appointed to serve as associate director of the Committee on Relief and Gift Supplies to the National Christian Council of India. He will be responsible for the distribution of food, medical supplies and clothing through 525 agents and 6,000 distribution centers. Mr. **John W. Barwick** was appointed to be the CWS representative in Haiti where CWS ministers to approximately half a million Haitians, which is about one-sixth of the population.

Dr. Paul Tillich, distinguished philosopher and theologian, received the Second Annual Academy Award at the Third Annual Meeting of the Academy of Religion and Mental Health, Hotel Biltmore, New York, N.Y. The award is made to "an in-

dividual or institution for outstanding contributions toward a deeper understanding of relationships between religion and health." Contemporary scholars acknowledge Dr. Tillich as the foremost thinker of our times in developing a better understanding of relationships between theology and depth psychology. He was one of the founders of the Academy and currently serves on the Professional Board.

Frank Sinatra, film star, was presented with a silver embossed Bible with the Ten Commandments engraved on the cover while visiting the Secretary-General **Aharon Becker** in Tel Aviv. During his visit there he laid the cornerstone of the Frank Sinatra Center in Nazareth and gave eight benefit performances for the Center during his stay.

Mrs. Theodore O. Wedel, Cambridge, Mass., has been named assistant general secretary for coordinating

Chaplain, Col. Henry C. Pennington, former Staff Chaplain with Fifth Air Force, receives an honorary degree of Doctor of Divinity from Tokyo Union Theological Seminary at Mitaka presented by Dr. Masaichi Takemori, professor of Biblical Theology, while Dr. Shiro Murata, Seminary director, looks on.



the activities of the multiple units of the National Council of Churches. Dr. **Roy G. Ross** in announcing her appointment said her "outstanding record of creative leadership and dedicated service to the ecumenical movement is gratifying." Mrs. Wedel succeeds Miss **Leila Anderson** of New York who has held this post since 1954. Miss Anderson will become the executive of the International Division of the National Young Women's Christian Association Board.

The Reverend **William H. Clark**, former rector of Trinity Church, Protestant Episcopal, Concord, Mass., has been appointed as associate secretary in the Department of Co-operation of Men and Women in Church, Family, and Society for the World Council of Churches, Geneva, Switzerland. This department deals with questions of changing relationships in the family and the role of women in the new nations.

Dr. **T. J. Mattingly**, Minister of the First Christian Church at Knoxville, Tenn., and member of the Com-



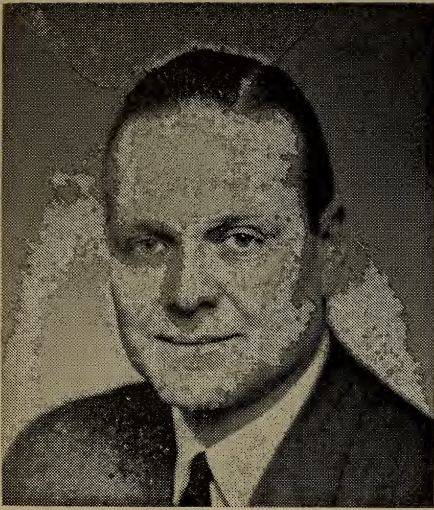
Mrs. John Bishop, teacher in the Primary Sunday School Department, presented a copy of the "Ten Commandments for Parents" to CMS and Mrs. Robert Henry and their daughter, Michelle, at the "Parents' Day" held at Westover AFB, Mass. Chaplain, Maj, Simon H. Scott, Jr., looks on during presentation.

mittee on Ministry to Armed Forces Personnel of The General Commission on Chaplains, received an honorary Doctor of Divinity degree from Transylvania College, Lexington, Ky. Our congratulations!

Miss **Ella F. Harlee** of Washington, D.C., prominent in religious radio and TV, received the 1962 Church Woman of the Year Award.

Chaplain (Lt Col) Randolph E. Phillips (speaking), USARJ deputy chaplain, speaks to 17 religious educators from Japanese seminaries, colleges and universities. Chaplain Phillips said that assistance to Japanese students enrolled in Christian education courses had totaled \$3,850 and helped 33 students, but it was hoped this figure might be increased next year.





NEW UNITED CHURCH OF CHRIST CHAPLAINS AND PASTORS SECRETARY

Last May The Reverend **Leon A. Dickinson, Jr.**, was appointed as Chaplains and Pastors Secretary to direct activities for chaplains and other non-parish clergy in the United Church of Christ at their office, 289 Park Avenue, South, New York, N.Y. He will represent the United Church of Christ as a member of The General Commission on Chaplains and Armed Forces Personnel. He will also act as the endorsing official.

Mr. Dickinson was pastor of the Community Congregational Church, New Hyde Park, N.Y., from 1960 until appointed to this post. He has served overseas as a chaplain in the U.S. Navy from 1944 to 1946 and from 1950 to 1952. Mr. Dickinson has been pastor and community education adviser on the Firestone plantations in Liberia. He is a graduate of the Uni-

versity of Vermont and Union Theological Seminary.

Mr. Dickinson is married to the former Irene Power.

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NEWS BRIEFS, UNITED STATES

Dr. Kenneth L. Maxwell, executive director of the Department of International Affairs, National Council of Churches, has announced the opening of a United Nations office at 345 E. 46th Street. When the new Church Center being built by The Methodist Church is completed, the office will be moved there. **Dr. Vernon L. Ferwerda**, director of UN-U.S. interpretation of the National Council of Churches, will head the new office, assisted by **Dr. Ernest L. Inwood**.

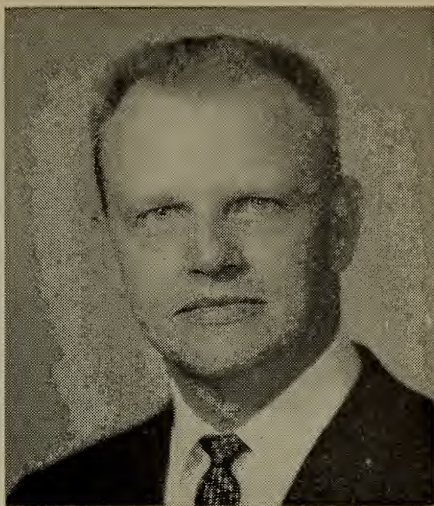
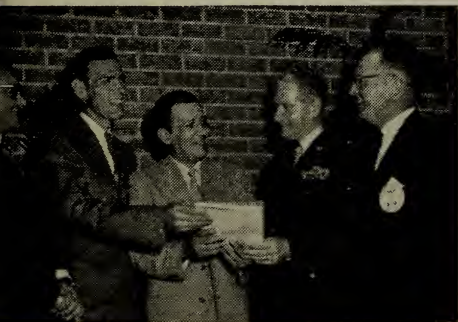
The Christian ministry in National Parks entered its tenth consecutive season this year. The Reverend **Warren Ost**, director of this program for the National Council of Churches since 1952, traveled 35,000 miles to cover the vast "parish"—by car, jeep, plane, train, bus and even donkey and horse. In 31 parks, 162 college and seminary students conducted the ministry to 30,000 Park employees and one million vacationing tourists.

The Board of the United Church Women at their meeting urged the 2,300 local and state councils of church women to "back their faith with facts." They asked women to become involved in finding solutions to problems facing the nation and the world. In resolutions to be sent to the various groups they called for total community integration, more

support for the United Nations, study of legislation before Congress concerning equal pay for women on equal jobs. They commended the federal government for its continuing efforts to reach agreement on disarmament.

Legislative chairman of the New Jersey Council of Churches, Mr. **Samuel A. Jeanes**, has called for an amendment to the New Jersey Racing Law which would allow counties and municipalities to "vote out" an unwanted race track. He said, "People at the race track lose 94 per cent of the time, break even 4 per cent, and win 2 per cent; however, the race track always wins. Every dollar received by the state in tax revenue requires over \$10 spent and, in most cases, it was lost to the gambling operators."

A seminar for Air Force chaplains was held at Wesley Seminary, Washington, D.C., May 15-17, on the theme, "Communicating the Gospel." L-R: Mr. Lawrence Laurent, *Washington Post*; Dr. Edward Bauman, Wesley Seminary; Mr. Bernie Harrison, *Washington Star*; Chaplain, Brig Gen, Robert Taylor; Chaplain, Col, Roy M. Terry.



NEW AMERICAN BAPTIST SECRETARY OF SERVICE PERSONNEL

Last April The Reverend **William Edward Flood** joined the staff of the American Baptist Convention as secretary of the Department of Christian Ministry to Service Personnel of the Division of Church Missions, American Baptist Home Mission Societies. His office will be in the new denominational headquarters at Valley Forge, Pa. He will also represent the American Baptists as a member of The General Commission on Chaplains and Armed Forces Personnel. He will serve as the endorsing official.

Mr. Flood has been a chaplain on active duty with the Air Force for the past nine years. Before that time he was pastor of the First Baptist Church, Mt. Clemens, Mich.

He is a graduate of Eastern Baptist College and Seminary, Philadelphia, Pa.

Mr. Flood is married and has two children, William and Cheryl.

The annual **International Christian Writers' Seminar** was conducted by the Committee on World Literacy and Christian Literature of the National Council of Churches at the Christian Writing Center, Green Lake, Wis., from June 16 to August 18. Persons responsible for literacy and literature programs around the world attended and learned how to develop techniques to reach people of varied education and backgrounds. Delegates were also trained to set up workshops in their home countries so that "the Green Lake experience may be duplicated for many hundreds who could not attend."

Approximately 10 per cent of the visitors to the Seattle World's Fair visited the Christian Pavilion and Children's Center during the first month, it was revealed by Dr. **Luvern V. Riek**, president, and Dr. **Lemuel Petersen**, executive vice president of Christian Witness in Century 21. Dedi-

cated to the citizens of the 21st century, the unusual and beautiful building embodies the Pavilion theme—"Jesus Christ, the Same, Yesterday, Today, and Forever."

National Conference on Religion and Race will be held in Chicago, January 14-17, 1963, by Protestant, Catholic and Jewish groups. For information write: Matthew Ahmann, National Catholic Conference for Interracial Justice, 21 W. Superior, Chicago, Ill.

During 1961, the **American Bible Society** distributed over 24,000,000 copies of Scriptures in the United States and over 100 other countries. The Bible has been printed in 226 languages; the Testaments in 281; a complete Gospel in 674. Mr. Everett Smith has been elected as the twentieth President of the American Bible Society.

Twelve of the leading missionaries working among the 800,000 residents of Okinawa were guests of Maj Gen R. E. Cushman, Jr. (center) at a luncheon last February to acquaint the clergy of the Island with the men and the mission of the Third Marine Division. Five senior chaplains of the Division were also present at this first in a series of luncheons.





Shown in this attractive double window display in Rice's, Norfolk, Va., honoring Armed Forces Week, are large photomurals of representative chapels at the Naval Base: Immaculate Conception Chapel, USN Air Station; Frazier Hall complex of chapels, USN Station; Fleet Chapel, HQ U.S. Atlantic Fleet. Underneath the photographs are pictures of the chapel altars. Field kits of the various faiths, field organ and the Armed Forces Hymnal open at the Navy hymn complete the display which is entitled, "Our Concern for Their Spiritual Welfare."

Early this year a stained glass window was dedicated in the F Avenue Chapel, Fort Knox, Ky., to the 34th Armored Division. With the group is shown (left), Col Wm. L. Blake and Chaplain (Col) Vernon T. Jaeger.





NEW CHIEF OF ARMY CHAPLAINS

Chaplain (Col) **Charles E. Brown, Jr.**, Commandant of the U.S. Army Chaplain School, has been promoted to Major General and appointed Chief of Army Chaplains, effective 1 Nov. 1962. He succeeds Chaplain (Maj Gen) Frank A. Tobey, who has retired.

Chaplain Brown is a Methodist, a native of Kansas, and was ordained in 1938. He served churches at Winfield and Rolla, Kansas, before his appointment as a reserve chaplain in 1941.

He is a graduate of Southwestern College of Kansas and Iliff School of Theology in Denver, Colorado.

Chaplain Brown has had a distinguished career as an Army Chaplain.

THE LINK is your magazine for military personnel. Use it widely.

Dr. Lois R. Murphy, psychologist for the Menninger Foundation, Topeka, Kans., said recently that in a study of normal children (studied since infancy) as compared with children considered "less normal," it was found that there was less moving from place to place of the families; fewer divorces among the parents; two-thirds of the parents were active members of churches; most of the parents were proud of their children; the father contributed some time to the family; the mother guided the social life of the children; and the children took some chores for granted.

R. Sargent Shriver, Jr., has commended the National Council of Churches for cooperation during the first year of the life of the Peace Corps during a consultation of 85 denominational leaders on the churches and the Peace Corps. The Reverend **C. F. Stoerker** is director of the Peace Corps office for NCC and the Rev. **T. Z. Braun** is associate director.

The Rev. **Albin Ray Appelquist** (center), new executive secretary of The General Commission on Chaplains, during a recent visit to the Air University, Maxwell AFB, Ala., is shown with Command Chaplain, Col, **William J. Clasby** (left), and Chaplain, Capt, **William C. Newbern** (right).





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Interpreting Basic Theology by
ADDISON H. LEITCH. Channel Press.
1961. 208 pp. \$3.50.

The major doctrines of the Christian faith are examined briefly and simply, but with a logic and clarity reminiscent of C. S. Lewis.

Fresh analogies and unforgettable illustrations illuminate topics such as "The Trinity," "The Structure of Man," "The Nature of Sin," and "The Cross of Christ."

Born of sound scholarship and evangelical warmth this book is addressed to searching Christians rather than fellow academicians. As a stimulus for preaching on doctrinal themes, or a text for instruction and study classes, or a readable volume to put into the hands of thoughtful laymen, *Interpreting Basic Theology* can serve a multiplicity of purposes.

—Chaplain CARL W. MCGEEHON

This Is Protestantism by ARTHUR
W. MIELKE. Fleming H. Revell Co.
1961. 127 pp. \$2.50.

The chapters of this book were first given as radio talks in Syracuse, New York, where the author is a Presby-

terian pastor. Printed with very little change from the radio manuscript, the book is a most successful attempt to communicate the essence of Protestantism to laity and clergy alike. The former can follow the "argument" with little difficulty; the latter will be hard put not to "re-preach" these sermons. However, by giving due credit, the preacher might well share the thoughts here with his congregation.

There are chapters on justification by faith, the priesthood of all believers, the primary authority of the Bible, the right of private judgment, the sacredness of every vocation, Protestantism and public education, Protestant roots of democracy, and dynamic Protestantism.

The author reminds us that after the Reformation, Roman Catholicism deviated further than ever from the early Christian faith and ceased to be truly catholic, having discarded the evangelical side of the Christian tradition. But he also points out that Protestantism lost its sense of continuity with the Pre-Reformation Church.

The writer also properly reminds us that the existence of more than

250 Protestant denominations in our country does not mean that we are so hopelessly divided that our witness is ineffective, nor that our division is a scandal. "Actually, the proliferation of Protestant groups is a symbol of religious vitality and an expression of the basic liberty of the Protestant conscience."

Here is a handy volume that might well be in every chapel. It could be used as a text for an adult study group and can confidently be placed in the hands of questioning Protestants and inquiring Roman Catholics.

—Chaplain HERMAN J. KREGEL

On the Use of Philosophy by JACQUES MARITAIN. Princeton University Press. 1961. 71 pp. \$2.75.

This is a small book but a gem. This distinguished philosopher ("A philosopher is a man in search of wisdom. Wisdom does not indeed seem to be an exceedingly widespread commodity; there has never been overproduction in this field.") points out in beautiful language and cogent reasoning how society cannot do without philosophers. Even when philosophers are wrong, they are "a kind of mirror, on the heights of intelligence, of the deepest trends which are obscurely at play in the human mind at each epoch of history." We are thinking beings and these mirrors are indispensable.

Philosophers point to what is eternal in man; they interpret the values by which men live. If men have no convictions about values, the time will come when they give them up. So the philosopher, especially the moral philosopher, must witness to the truth he finds.

The Bible Is for You by STUART E. ROSENBERG. Longmans, Green and Co., Inc. 1961. 179 pp. \$3.75.

Students of the Bible who would like a fresh approach to Bible study will find some of the recent books by the Jewish scholars most interesting. This book was written by Stuart E. Rosenberg, an ordained rabbi at the Jewish Theological Seminary of America. Dr. Rosenberg's aim is "to show how the Bible is more than literature, more than a record of the law and culture of an ancient world; it is a library of books devoted to and concerned with religious teaching, teaching that has relevance for all of us when fully and personally understood." He urges that we experience the words of the Bible as participants in a moral and religious drama. The author deals, of course, with the Old Testament. He points out "but to know something is not to understand it. Analysis of an idea does not necessarily give us its penetrating insight. A literary critic may dissect a poem; only a poet can create it" (p. 85).

Design for Happiness by WILLIAM V. MYRES. Broadman Press. 1961. 124 pp. \$2.50.

The Lord's Prayer by WALTER LUTHI. John Knox Press. 1962. 103 pp. \$2.50.

Books that help us go directly to the Bible to discover what the Bible teaches are always helpful. This is true of these two books. The first one, written by the Chairman of the Division of Religion at Decatur Baptist College, Decatur, Texas, interprets

the Sermon on the Mount. The author points out that "Jesus knew the secret of a happy, stable, contented life. And the very things he taught are being used by psychiatrists and psychologists today. The principles are the same; only the names have been changed to confuse the ignorant." Long ago Jesus gave men the basic rules for happiness and it is good that modern man is turning once again to his teachings.

Speaking directly to the needs and capacities of our all-too-human nature, Walter Lüthi lifts out the helpful meanings bound up in this most familiar of all prayers.

Alcoholism and Society by MORRIS E. CHAFETZ and HAROLD W. DEMONE, JR. Oxford. 1962. 319 pp. \$6.95.

This volume examines the causes of alcoholism and reviews previous works on the subject, including definitions of alcoholism, psychological theories and other scientific research. While relating the role of drinking and attitudes toward alcoholism in different cultures, the book also views the work conducted by such contemporary alcoholism programs as Alcoholics Anonymous and the Yale Center of Alcohol Studies. A very significant quote occurs in chapter one.

Discussions about drinking should focus on the possible consequences of drunkenness and not on the drunkenness itself. All instruction to be most effective should be given *prior* to the first drinking experience. Social attitudes should not force alcohol on an individual, and nonalcoholic alternatives should always be available and legitimized. The attitude must never prevail that the individual who does not drink is a "sissy" or antisocial.

God's Hand I See by ERIC J. GUSTAVSON. Augustana Press. 1962. 104 pp. \$2.00.

This is a devotional book for vacationers. The full-page pictures, although black and white, are beautiful and dramatic! The accompanying text is poetic-prose and very well done. There are twenty-six devotional meditations. One's vacation should certainly be enriched by the use of these.

New English Bible. Paperback edition. Oxford University Press. Also Cambridge University Press. 1962. 447 pp. \$1.45.

The New Testament in Modern English. Translated by J. B. PHILLIPS. Macmillan. 1962. 583 pp. \$1.45.

Now in paperbacks—the two newest English translations of the New Testament. Phillips combines in one book the four previous translations of parts of the New Testament—Letters to Young Churches, The Young Church in Action, The Book of Revelation, The Gospels. Phillips brought out Letters to Young Churches first to make Paul more understandable to young people. He called it not a translation but a paraphrase. But it was so successful he went on to paraphrase the entire New Testament. Now this very readable and yet very accurate translation of the New Testament takes its place alongside the RSV and NEB.

The New English Bible was the publishing event of 1961. More than 4,500,000 copies have been printed. Now the new Bible has been issued as a paperback. This inexpensive edi-

tion of the NEB will undoubtedly prove as popular—if not more so—as the first edition. The publishers point out that the NEB has met with virtually universal acceptance and is now ranked alongside the King James Version as one of the major translations of the Bible.

The Gospel According to Mark and Its Meaning for Today by ERNEST TRICE THOMPSON. John Knox Press. 1962. 255 pp. \$1.95.

Out of the Whirlwind by WILLIAM B. WARD. John Knox Press. 1962. 123 pp. \$1.45.

Here are two excellent, inexpensive commentaries on Mark and Job. In the use of these or any other commentary it is always a good idea to read the Bible passage for yourself first. What does this passage mean to you? And what is God saying to you through it? But after that, of course, turn to the commentary to get another's interpretation.

Reasons for Our Faith by HENRY T. CLOSE. John Knox Press. 1962. 103 pp. \$1.45.

In his Preface the author says, "This book . . . assumes that the ordinary layman is not a fool, but is asking searching and serious questions about God. Among these questions are those relating to the reasons why we believe in God. This book is intended as an introduction for the layman to this whole area of reasons for our faith."

It is true that we do not believe in God because we have found logical proof of his existence. No. But our

faith enables us to trust him and believe that he is. Then because we have minds we search for reasons to back up our faith. Here this book helps. Henry Close deals with the problem of evil, miracles, the "five proofs for the existence of God," man's religious experience, man's need of God, and God's revelation of himself. To sum up: "We cannot prove God's existence directly, but when we begin by assuming that God is and that he reveals himself, then we can make sense out of life" (p. 88).

A Vital Encounter by F. ERNEST JOHNSON. Abingdon Press. 1962. 192 pp. \$2.25.

Several years ago the Board of Social and Economic Relations of The Methodist Church decided that an important area for study by the Christian Church was the challenge of Communism to Christianity. The first phase of the project was reflected in a book *Christianity and Communism: an inquiry into relationships*. This was published by Southern University Press in 1958. Now comes the publication of the results of the second phase of study. Dr. Johnson, formerly professor of education at Teachers College, Columbia University, is the author and describes his task as follows:

Much has been written about the antagonism between Christianity and Communism; this we take for granted. What we want to learn is how it comes about that people whose beliefs and ideals should be expected to make them hostile to Communism often are attracted to it, perhaps even to the point of affiliation, but at least to the extent of assuming a tolerant or sympathetic

attitude. We are particularly interested in the nature of the appeal made by Communism to persons reared in the Christian faith or under the influence of Christianity.

Chapter 7 is most significant since it discusses, "Toward a Valid Strategy for Meeting the Communist Challenge." Some suggestions made are: Face facts realistically; realize that anti-communism is not enough; counter Communism on the economic front; promote cultural exchange between the East and West; make much of "quiet diplomacy;" accept the challenge of our unprecedented educational task; win Communists to Christ; and set our own house in order.

Liturgies of the Western Church.

Selected and introduced by BARD THOMPSON. World Publishing Co. A Living Age Book. 1962. 434 pp. \$1.95.

This book makes available in a single volume the principal liturgies of Western Christianity, some of which are not readily accessible. Some of these are—the mass, Luther's Formula Missae and Deutsche Messe, the Zurich Liturgy, the Strassburg Liturgy, Calvin's Form of Church Prayers, the First and Second Prayer Books of King Edward VI, John Knox's Forme of Prayers, the Middleburg Liturgy of the English Puritans, the Westminster Directory—the Publique Worship of God, the Savoy Liturgy, the Sunday Service of the Methodists in North America. Dr. Thompson, professor of church history at Vanderbilt University, says: "This book gathers up the liturgies themselves and tries to make them plain to a fairly broad segment of readers.

The more we learn about liturgies, the less likely we will be to stumble into the pitfalls of the liturgical renaissance, notably, the idolatry of liturgical antiques and the importation of usages that are irrelevant, if not utterly contradictory, to doctrine and the contemporary scene."

Luther's Meditations on the Gospels. Translated and arranged by ROLAND H. BANTON. Westminster. 1962. 155 pp. \$3.75.

A modern German rendering of Luther's sermons on the Gospels makes five huge volumes of nearly three thousand pages. Some of the material is of historical interest only. It is good, therefore, to have someone like Professor Bainton excerpt from Luther's sermons that which is timeless. Wisely, however, Dr. Bainton does not remove all polemical portions. Luther lived in the midst of strife. For twenty-five years this outstanding Reformer was in imminent danger of the stake.

From 3,000 pages to 155 seems a big jump and it is, but all the essential themes of the Gospel writers are here as well as Luther's recurring concepts—the utter marvel of God's love; the salvation of man solely through divine grace and human faith; the futility of man's endeavor to gain a claim upon God and the sheer wonder of the forgiveness of sins; the insistence that though sins be forgiven, sin does not cease and yet that man should not acquiesce in his imperfection and cease to strive.

The woodcuts accompanying the text are taken from an epitome of Luther's Bible published at Frankfurt in 1562.

Handbook of Preaching Resources from English Literature. Edited by JAMES DOUGLAS ROBERTSON. Macmillan. 1962. 268 pp. \$5.00.

Andrew W. Blackwood, who wrote the introduction to this resource book, quotes from John Oman of Cambridge who said: "Inspiration comes largely from keeping company with the inspired. . . . Among all kinds of defects in our present system of theological education . . . the chief defect . . . I take to be ignorance of literature, particularly English literature." Through the years the author, Professor of Preaching at Asbury Theological Seminary, Wilmore, Ky., has gleaned from the world's great literary classics an unusually large number of quotations which the preacher will find appropriate to his sermons. The quotes are brief, spiritually uplifting and varied. For maximum convenience they are arranged alphabetically under clear topical headings. Where notes are necessary to the understanding of the excerpt these are given. A topical index is also given in the appendix.

Dr. Blackwood, a teacher of preachers himself, commends the book very highly. Says he: "From all points of view the compiler and interpreter has done his work well. The resulting volume seems to me the best of its kind."

The Sense of the Presence of God by JOHN BAILLIE. Charles Scribner's Sons. 1962. 269 pp. \$3.95.

A chaplain usually carries only a limited number of books in his many assignments. Books by the late John Baillie are worth their place in a small collection. This volume would have

been missed by all of us since the author died before these chapters were to have been delivered as the Gifford Lectures for 1961-62. However, the manuscript was finished and suitable for printing. The book is a fitting memorial to a distinguished life of Christian scholarship. Once again we find disarming simplicity in this man's ability to set forth profound elements of life and great certainties of faith.

A. R. A.

Take time to read. Books are open doors into the world of truth, reality, beauty. Read for pleasure but also read books that make you think!

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